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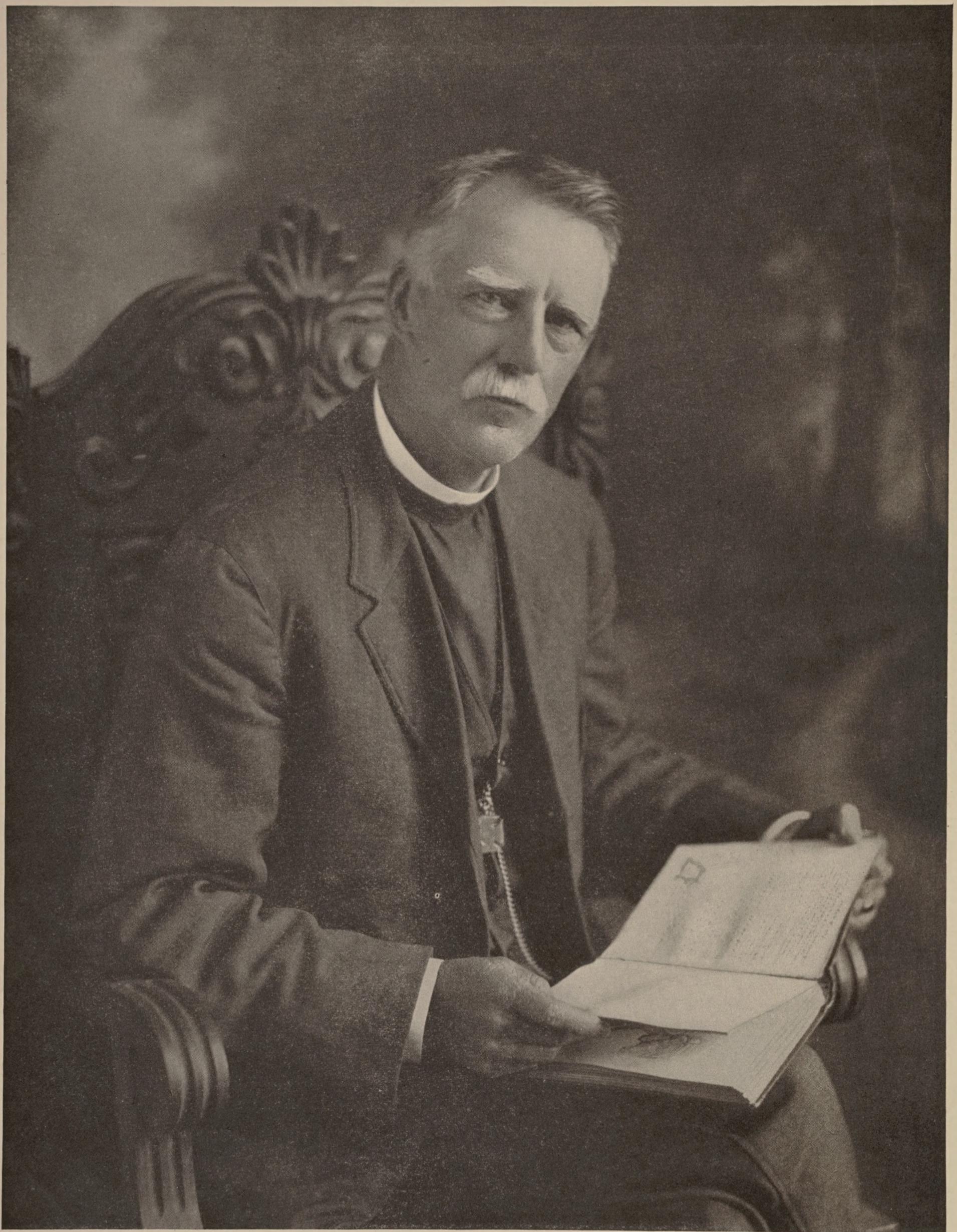
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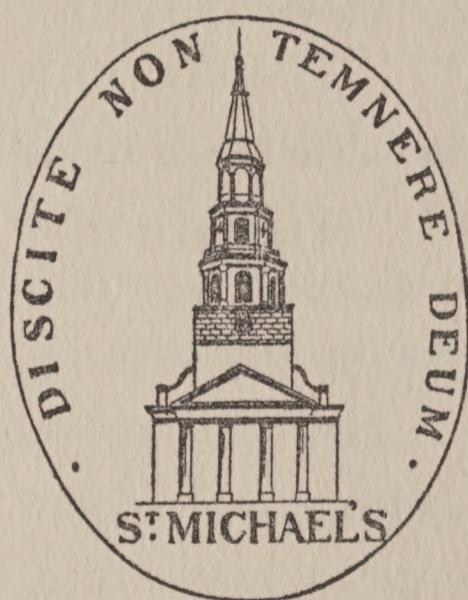






REV. JOHN KERSHAW, D.D.

History of the Parish and
Church of Saint Michael
Charleston ✓



By
The Reverend John Kershaw, D. D.

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COMPLIMENTS OF

EDWIN P. FROST

Foreword

When it was decided to signalize the one hundred and fiftieth anniversary of the opening of the Church for Divine worship, the rector was requested to prepare a historical sketch to be delivered on that occasion. A sketch was prepared, but not delivered at that time. Since then it has been brought to its present form, and is now published as a sufficient if not voluminous history of the parish. A member of the Vestry, Mr. Edwin P. Frost, on account of his deep interest in all that concerns St. Michael's Church, has generously undertaken to defray the expenses of publication.

The sources from which the history has been drawn are chiefly Dr. Dalcho's "Church in South Carolina," the Minutes of the Vestry from 1759 to the present, and the Journals of our Diocesan Conventions, and there is no statement of fact in it which has not been verified by reference to the original sources.

The author is much indebted to several friends who have given him the benefit of their kindly criticism, to whom he now expresses his obligations. That the history may be adjudged as not altogether unworthy of its subject is the hope of the author, to whom it has been a labor of love.

History of St. Michael's Church

The Parish

O SKETCH of the history of St. Michael's would be adequate which did not refer, however briefly, to certain events preceding the establishment of the Parish and the erection of the Church.

On the site it occupies, stood from 1681-82, according to Dalcho, the Mother Church of the diocese, known as St. Philip's. The building having shown some indications of decay—it was a wooden structure—and proving also too small for the increasing population of the town, an Act of Assembly was passed March 1, 1710-11, authorizing the erection of a new Church, to be built of brick. The site chosen for the new Church is the same as that on which the present St. Philip's stands. Dalcho states that it was not completed until 1733, though he is of opinion that it began to be used as a place of worship in 1727, that being the year in which the original wooden Church, on the site of St. Michael's, was taken down. It should be mentioned here that this second St. Philip's was burned in the great fire of 1835, so that the present building is the third which has borne the name.

From that time until 1751, the site of the original St. Philip's was vacant. On June 14 of that year the General Assembly passed an Act dividing St. Philip's Parish, and establishing "another in the said town by the name of the Parish of St. Michael, and for appointing Commissioners for the building of a Church and Parsonage House in the said Parish." By the Church Act of 1706, establishing by law the Church of England in the Province of South Carolina, it was enacted "That Charles-Town, and the neck between Cooper and Ashley River, as far up the neck as the plantation of

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John Bird, Gent., on Cooper River, inclusive, and the plantation of Christopher Smith, Esq., on Ashley River, inclusive, is and shall forever be a distinct Parish of itself, and be called by the name of the Parish of St. Philip's in Charles-Town." The Act of June 14, 1751, has this preamble: "Whereas, the inhabitants of the Parish of St. Philip, Charles-Town, are become so numerous (and being daily increasing) that it is absolutely necessary to divide the said Parish: And the present Church being insufficient for accommodating the said inhabitants, many families (professors of the Church of England) in the said town, are deprived of the benefit of attending divine service for want of seats in the said Church: For remedying which evil, Be it enacted, &c.: That the Parish of St. Philip, Charles-Town, shall be divided in the following manner, (that is to say) All that part of Charles-Town situate and being to the southward of the middle of Broad Street in the said town, shall be and is hereby declared to be a distinct Parish by itself and separate from the other part of the Parish of St. Philip; and shall hereafter be called and known by the name of the Parish of St. Michael." The Act went on to provide: "That the Church of the said Parish of St. Michael shall be built on or near the place where the old Church of St. Philip, Charles-Town, formerly stood." Further provisions of the Act fixed the salary of the Rector or Minister at £150 Proclamation Money; appointed as Commissioners for building the Church and Parsonage House, and for receiving subscriptions for the same, the Hon. Charles Pinckney, Messrs. Alexander Vanderdussen, Edward Fenwick, William Bull, jun., Andrew Rutledge, Isaac Mazyck, Benjamin Smith, Jordan Roche and James Irving; provided that a pew be set apart for the Governor and Council; two large pews for the members of the Assembly, and another large pew for strangers; the rest to be equal in size, and the person who shall have contributed most toward the building of the Church to have the first choice of the pews; providing further, that no person should own a pew in each Church (St. Philip's and St. Michael's) except he owns a house in each Parish; and, finally: "That it shall and may be lawful for the inhabitants of the said Parishes (St. Philip's and St. Michael's) to bury their dead in the churchyard of the other Parish, any usage or custom to the contrary notwithstanding."

The Church

THE Commissioners thus appointed lost no time in carrying out the provisions of the Act relating to the erection of the Church. Everything being in readiness, Governor Edward Glen laid the corner-stone 17 February, 1752, but the Church was not completed until nine years later.

Doctor Dalcho thus describes the building: "St. Michael's Church stands upon the site of the old St. Philip's Church, at the S. E. corner of Broad and Meeting Streets. It is built of brick, and is rough-cast. The extreme length of the building is 130 feet, and 60 feet wide. The nave is 74 feet long, the chancel 10, the vestibule, inside, 22, and the portico 16. It contains 93 pews on the ground floor, the middle aisle across the Church having lately been built up with eight new pews; and 45 in the galleries. The chancel is handsome, and is ornamented in a neat and appropriate manner. It is a panelled wainscot, with four Corinthian pilasters supporting the proper cornice. The usual Tables of the Decalogue, Lord's Prayer, and Apostles' Creed, are placed between them. The galleries are supported by twelve Ionic pillars. The pulpit and reading desk stand at the east end of the Church, at the S. E. corner of the middle aisle. At the west end of the Church, near the middle door, stands a handsome marble font, of an oval form. The ceiling is flat, ornamented with a rich cornice, which runs nearly parallel with the front of the galleries and chancel. A large, handsome brass chandelier is suspended from the center. The outside of the Church is adorned with Doric pilasters continued round the building, and a parapet wall extends along the N. and S. sides of the roof. Between the pilasters are a double row of arched windows on each side, the upper less in height than the lower; the steeple is 168 feet high, and is acknowledged to be the handsomest in America, and, probably, is not exceeded by any in London, for the lightness of its architecture, the

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chasteness of its ornaments, and the symmetry of its parts. It is composed of a tower and spire. The tower is square from the ground, and rises to a considerable height. The principal decoration of the lower part is a beautiful portico with four Doric columns, supporting a large angular pediment, with a Modillion cornice. Over this rises two rustic courses; in the lower are small rounded sashed windows on the north and south sides, and, in the second course, are small square windows on each side. From this course the steeple rises octagonal, having windows with Venetian blinds on each face, with Ionic pilasters between each, whose cornice supports a balustrade. Within this course is the belfry, in which is a ring of eight bells. The next course is likewise octagonal, but somewhat smaller than the lower, rising from within the balustrade. It has lofty sashed windows alternately on each face, with pilasters and a cornice. Here is the clock, with dial plates on the cardinal sides. Upon this course rises, on a smaller octagonal base, a range of Corinthian pillars, with a balustrade connecting them; the center of the arches is ornamented with sculptured heads in relief. From hence is a beautiful and extensive prospect over the town and harbour, and for many miles over the neighboring country and ocean. The body of the steeple is carried up octagonal within the pillars, on whose entablature a fluted spire rises. This is terminated by a globe 3 feet $6\frac{1}{2}$ inches in diameter, supporting a vane 7 feet 6 inches long. The height of this steeple makes it the principal landmark for the pilots. (Dalcho, pp. 184-186.)

Dr. Dalcho says (p. 187) that the cost of the Church was, in dollars, \$32,775.37. He adds: "This, apparently, is small; but we must take into consideration that everything since that time has advanced double or triple in value."

The Church being thus completed and in readiness, on the first day of February, 1761, being a Sunday, the fourth after the Epiphany, the first regular service was held in the Church by the Reverend Robert Cooper, who had been assistant at St. Philip's, but who resigned to accept the charge of St. Michael's that very day. We learn from an entry made in the family Bible of the Hon. Robert Pringle that Mr. Cooper preached a sermon suitable to the occasion to a crowded congregation. This gentleman and the Hon. David Deas



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were the wardens at that time. Thus it was that St. Michael's entered upon its career. The first vestry and wardens of the Church were elected in 1759. The wardens were, as stated, the Hon. Robert Pringle and the Hon. David Deas. The vestrymen were William Roper, Charles Pinckney, George Milligen, and Robert Brewton. Benjamin Smith, Esqr., chosen as one of the Vestry, "refused to qualify." "David Deas having been elected both as Warden and Vestryman, made his election to serve as Church Warden." This necessitated the election of two Vestrymen, and on Monday, 28 May, 1759, Messrs. George Austin and John Guerard were elected to fill the vacancies.

They were required, under the law, to subscribe what was known as "the Test," which reads as follows: "We, the Vestry and Church Wardens of the Parish of St. Michael's, Charles-Town, whose names are hereunder written, do declare that we do believe there is not any Transubstantiation in the Sacrament of the Lord's Supper or in the elements of Bread and Wine at or after the consecration thereof by any person whatever."

The signatures of the members of St. Michael's first vestry are subscribed to this declaration on the first page of the original Minute Book of the Vestry, and this custom was continuously observed until the setting up of the State government after the Revolution. The first year of its omission was 1783, when the oath of office was changed to read thus: "We do solemnly swear that we will, to the best of our knowledge, faithfully discharge the duty of the Vestry and Church Wardens in us vested, and faithfully conform to and strictly observe the laws of South Carolina and the Acts of Assembly as established by the Constitution, and that we will, to the best of our skill and power, with justice discharge the duties of the said places of trust." This oath differs but little in substance from that taken annually by the Vestry and Church Wardens of St. Michael's at the present time.

The first distribution of the pews in St. Michael's was made in 1760, and the names of the original pewholders are recorded in the old Vestry Book before referred to. It is interesting to note that while many of these surnames have disappeared from the records of the Church and the directories of the City, an appreciable proportion of them still survives in the membership of St. Michael's as evidence of the family's attachment to it from generation to generation.

Early Gifts

GOVERNOR THOMAS BOONE, in 1762, we learn from the same source, presented to the Church, "a service of Altar Plate, consisting of two flagons, a chalice and cover, and a large dish." No mention is made of patens, but the two pieces we still have, one a flagon and the other a paten, are each inscribed: "The gift of his Excellency Thomas Boone, Esqr., Governor of this Province, To the Church of St. Michael, Charles Town, So. Carolina, 1762." Richard Lambton, Esqr., presented a Prayer Book, and Jacob Motte, Esqr., a Bible and two Prayer Books about the same date, and the next year the Hon. Edward Fenwick presented crimson velvet coverings and curtains, trimmed with gold lace, for the communion table, and Mr. Motte in 1764 furnished it with damask table-cloths and napkins. The same year two plates for collecting the alms were given by George Somers, Esqr. The font was placed on Christmas Eve, 1771, a purchase made in England by the Vestry. These completed for a time the Church's furnishings. The bells and clock came in 1764, and the Snetzler organ in 1768. Other gifts were afterwards added, to which reference will be made in due course.

The Pre-Revolutionary Period

The Workmen and Their Work

THE REV. MR. COOPER continued to discharge his duties unassisted for several years, but in 1764 the Vestry decided to give him an assistant, in view of the growth of the parish and the increasing demands upon their rector's time and attention. With this object in view, they entered into correspondence with the Rev. Samuel Hart, then recently come to this country from England, and on his way to his post, under appointment of the Lord Bishop of London, to whom was assigned jurisdiction over the Church of England in the American Colonies. Accordingly, in 1765, the Rev. Mr. Hart came from Mobile (spelled Mobeille) as assistant minister. In the correspondence that took place between the Vestry and Mr. Hart, it is evident that he wanted to come, but he said he felt in honor bound to go down to Pensacola and Mobile where he was "destined to stay for twelve months," but as he had heard that there was a clergyman to the regiment at Mobile, and Governor Johnson was his particular friend, he had good reason to believe that matters would be arranged so that he could return here on earliest notice. That was in November. The June following he was here, matters having been arranged, no doubt, by his particular friend, Gov. Johnson. He resigned five years later. In the churchyard is a stone with an inscription recording the deaths of two of his children, the elder being three years old. He himself died in St. Johns, Berkeley, in 1779. We have no information that would enable us to form an estimate of Mr. Hart's character and qualifications. He is one of the many who have passed away, leaving but a name, or perhaps as in his case, a stone, telling its story of bereavement.

In 1770, Dec. 19, came the Reverend John Bullman as assistant to Mr. Cooper. He served the Church in that capacity until 1774. The people of this and every other British colony in America were

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at that time in a state of great political excitement. Troubles with the mother country had reached the acute stage and much dissension prevailed, many advocating the establishment of a republic, while many others were firm in their loyalty to the English Crown. It was at this unfortunate juncture that Mr. Bullman delivered a sermon which gave "great offence and exasperated many of the inhabitants of the parish, who threatened a desertion of, and indignities to, the Church." The Vestry met to consider the subject, and sent to ask Mr. Bullman for a copy of his sermon. He did not send it, but came in person, and allowed an extract to be made. The sermon was on the duty of peace-making, but the reverend gentleman took occasion to say that "it is highly requisite that we avoid pragmatism; that is, the needless intruding ourselves to meddle with and pass our censures upon other men's business." He went on to say that "the indulgence of this spirit had led men on to pronounce their opinions boldly of the greatest mysteries of religion, of the most deliberate actions of the State, of the greatest secrets of war and peace, of the fitness or unfitness of all persons in power and authority. Hence, also, every silly clown and illiterate mechanic will undertake to censure the conduct of his Prince or Governor, and contribute to create and foment those misunderstandings which being brooded by discontent, and diffused through great multitudes, come at last to end in schism in the Church, and sedition and rebellion in the State."

The Vestry remonstrated with Mr. Bullman, but he declined to give any satisfaction, declared that he would not be dictated to by Vestry or Parishioners, and if they disapproved of his principles or conduct he was ready to leave the parish immediately. A meeting of the parishioners was called and a vote taken. Out of seventy-five who voted, forty-two disapproved, and thirty-three approved, of Mr. Bullman's conduct. This vote, as Dalcho remarks, shows the spirit and feeling of the times. Mr. Bullman then severed his connection with the Church. His recall was urged by some of the congregation, but the Vestry declined to do so, and Mr. Bullman finally sailed for England, in March, 1775, having been previously presented with a handsome testimonial in cash from a considerable number (41) of St. Michael's parishioners, while eighty of them signed a letter referring in the most affectionate and complimentary terms to his charac-

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ter and conduct as a man and a clergyman. We have no information as to his future career.

Fifteen months later, early on a Sunday morning, the Vestry was convened in consequence of information, officially communicated, to the effect that the Rev. Mr. Cooper had refused to take the oath required by law, which involved abjuring allegiance to the British Crown: The Vestry directed the service suspended for that day, and called a meeting of parishioners for July 2. Mr. Cooper declined to attend this meeting, declaring that he looked upon himself as already dismissed from the parish. Thereupon the parishioners declared the rectorship vacant, and the Vestry were directed to procure a successor. Mr. Cooper went to England soon after, where he received a pension as a loyalist. Ultimately he became rector of St. Michael's, Cornhill, and died about 1812 or 1813, upwards of eighty years of age.

The Revolutionary Period Confusions and Dissensions

NO ONE who reads the history of those troublous times can fail to perceive the stress and strain they put upon our people. Resenting as they did the establishment of the Church of England by law, whereby all other religious bodies were simply ignored, the representatives of dissent, after South Carolina had declared itself a State, were clamoring for the abolition of the establishment, while many churchmen supported them in their contention, though it is also true that all the leaders who promoted the Revolution were churchmen, as McCrady points out in his history. It is well known that among churchmen very serious, and even irreconcilable political differences existed, which were reflected in the many agitated discussions of the period. Estrangements between former friends and fellow-worshippers resulted in a loss of interest in Church affairs, while many others were in the service of their country, and those who remained at home, feeling the tension of the times and sharing the increasing anxieties that a state of war always imposes, left the direction of the Church's business in the hands of a few, whose devotion kept it alive in the face of indifference and opposition. The circumstances attending the withdrawal of Mr. Bullman and, afterwards, of Mr. Cooper, show how far short of being united the congregation was, and, doubtless, this had its considerable effect upon the general situation. The Vestry invited the Rev. John Lewis of St. Paul's, Colleton, and afterwards Rev. Edward Ellington, of St. James, Goose Creek, to the rectorship of St. Michael's, but they both declined. In this we may clearly perceive the effects of internal dissension, which, together with the result of the transference to the South of British activity, and the energetic campaign instituted by them along this coast and further to the southward, prevented the securing of a regular rector for the Church for several years. It is interesting to note how

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many of the clergy of that day were loyal to England. In a list of clergymen, published by Dr. Dalcho, who came into the Province from the year 1660 on to the year 1819, we find no fewer than seven clergymen leaving the Province during the Revolutionary period, a fact doubtless due to a conscientious conviction on their part that loyalty to the English Church required of them like loyalty to the English Crown. In this emergency, as we learn from the Vestry's minutes of that period, the Church's services were somewhat interrupted.

Clergy from neighboring parishes supplied St. Michael's from time to time during the next two years, when, after great difficulty in securing a rector, the Reverend Charles Frederick Moreau took charge. This gentleman was one of those who had given St. Michael's an occasional service during the vacancy caused by Mr. Cooper's removal. Becoming the virtual rector in 1778, though he is not so termed in the Minutes of the Vestry, he served the Church until Aug. 2, 1783, when the Reverend Henry Purcell was invited to become rector. It seems that Mr. Moreau's salary had not all been paid. Mr. Moreau, in a letter to the Vestry, drew attention to that fact, and said he thought "dismission and payment would have gone hand in hand." The Vestry said in reply that they would pay him up to the time of the surrender of the City to the British, say May 12, 1780. Meantime, "by order of the Commandant," July 2, 1781, an election for Vestrymen and Wardens was held, and the Reverend Edward Jenkins was called and accepted, taking charge July 29. Dr. Jenkins left the Church when the British evacuated the City, 14 December, 1782. Just prior to that event, considerable anxiety was felt by the Vestry as to the possible fate of the Church plate, when the victorious patriots should have come into possession of the city. Dr. Jenkins recommended that Edward Lightwood should take charge of the silver, but that it should be done with the consent of the executive authority. Mr. Edward Legge took the silver, under a flag (of truce), went to Mr. Izard's plantation on Ashley River, saw Governor Mathews, obtained his consent, and turned over the silver to Mr. Lightwood, who duly receipted for it—"seven pieces"—and also the old Vestry book, which, I may say, is the ultimate authority for all, or nearly all, that is stated here, certainly up to 1829. Dalcho states that Mr. Moreau died in 1784.

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When the British fleet appeared off the bar in 1780, St. Michael's steeple, which had served as a mariner's beacon, was painted black, under the impression that it would be a less conspicuous mark than when it was white. The British declared, however, that this device had the exactly contrary effect to that intended, and drew attention to it as never before. In this steeple, we are told by McCrady, Peter Timothy took his post, as in a watch tower, and made his observations and notes of the movements of the British fleet in the offing and of their army on James Island, just as in the great struggle between the North and the South, 1861-65, the steeple was again used as a signal station by the Confederates. From this post he could see the gathering of the British forces and the arrival of reinforcements under Patterson. With his spyglass he could see Lord Cornwallis and a Hessian general viewing the works they were erecting at Wappoo, and distinguished the Tories with them by their costumes. During the siege a battery was planted on James Island, and played constantly on the town from a distance of little more than a mile. A shot from this battery, April 16th, struck St. Michael's steeple a glancing blow, and in falling carried off an arm of the statue of Pitt, then standing in the middle of the street, at the intersection of Broad and Meeting. Later, when the City surrendered and the arms of the Americans were being stored, many of them loaded, being thrown carelessly into the warehouse, where were about four thousand pounds of fixed ammunition, some of the loaded guns were discharged, setting fire to the powder. A great explosion occurred. General Moultrie was under arrest in a house adjoining St. Michael's Church when the explosion occurred, threatening a conflagration. An officer present accused "the rebels," as he termed them, of having purposely caused the explosion and consequent fire, and observed that if the great magazine should explode, where upwards of a hundred thousand pounds of powder were stored, they would all be blown into eternity together. To this Moultrie assented, but fortunately the fire was extinguished before it reached the magazine, and the British officer's gloomy prophecy failed of fulfilment. How the affairs of the Church went on from this time until the close of the war may be inferred from the statement on a preceding page that an election for Vestrymen and Wardens was held by order of the British Commandant in

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1781, when Dr. Jenkins was called to assume the rectorship. When the Americans re-entered the City after the evacuation, the Church was without a rector, Dr. Jenkins having left it when the British fleet sailed away. Services, however, were immediately resumed, for the Reverend Dr. Henry Purcell, the war chaplain of the Second South Carolina Regiment (Moultrie's) and Deputy Judge-Advocate General for South Carolina and Georgia, officiated at St. Michael's, after the evacuation, probably immediately after, because when elected rector April 2, 1784, the Vestry allowed him his salary from Dec. 14, 1782, when the British forces left.

The Post-Revolutionary Period

Dr. Purcell, His Successors and Their Assistants

DR. PURCELL continued rector until 1802, when he died. He represented the Church in South Carolina in the General Convention of 1785, and again in 1795, the Convention during which the Reverend Robert Smith, Bishop-elect of South Carolina, was consecrated as our first Bishop. Dr. Purcell was evidently a man of force and influence in the community, but the data we have are unfortunately insufficient on which to base a full or fair estimate of his personality and the services he rendered the Church. The Rev. Thomas Gates became co-rector with Dr. Purcell in 1790 (March 19) and served until 1796 (October 25), when the Rev. Dr. Jenkins, who had been in charge during the British occupation, became associate rector until Dr. Purcell's death, when he continued in charge as rector until 1804 (December 17), resigning to become rector of St. Philip's. Three days later he was elected to succeed Bishop Smith as our second Bishop, but he declined the honor on the ground of advanced age. After he died, in 1821, his friends here, by leave of the Vestry, erected the tablet to the left of the chancel, on which are recorded his ability as a preacher, his assiduity as a parochial priest, his candour, probity and benevolence, his exemplary, pious and moral conduct, graced with the acquirements of the scholar and polished manners of the gentleman. He died in Wales, the land of his birth. He served St. Philip's until he left for his old home in 1807.

There is one notable fact in connection with Dr. Purcell's rectorship. In the Vestry's minutes we find the entry that Dr. Purcell was recognized as a member of the Vestry by virtue of his office, in accordance with the resolution of the Vestry adopted 23 December, 1768. We find in the minutes frequent references to Dr. Purcell's meeting with the Vestry, but there are none such with regard to any other previous rector, nor for many years afterwards. Still, this is a prin-

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ciple thus early recognized which has not even yet been recognized by some of the churches, especially those organized in the colonial period.

The Reverend Nathaniel Bowen, who had been assistant minister at St. Michael's during Dr. Jenkins' rectorship now became rector. The Reverend William Percy became assistant at both St. Michael's and St. Philip's, and so continued until 1809. Mr., afterwards Dr. Bowen, was rector for five years. He was also Secretary of the Convention, as we learn from the Journal of 1810, in which is an expression of thanks for his services and of regret at his removal from the State to the loss of the Church in South Carolina. A service of plate was presented to him by the Vestry, in testimony of their affection and grateful sense of his meritorious labours. While the materials are lacking for a complete record of his services, it is evident that the Church gave him up with real regret, for they recalled him at the first opportunity. Dr. Bowen was recalled as rector in 1818, a few months after Bishop Dehon's death, and a few days after his own election as third Bishop of this Diocese. It may as well be explained here that the reason why our earlier bishops were also rectors of churches, was that only so could they be supported, there being no permanent fund, as later, for their support, and the churches being too small in number and weak in resources to furnish an adequate support. Hence, Bishop Smith continued to be rector of St. Philip's after his elevation to the Episcopate, and Bishops Dehon and Bowen remained also rectors of St. Michael's. The tablet on the north wall of the Church erected to Bishop Bowen says he was revered in his Diocese for gravity and wisdom; he was endeared to his congregation by benevolence and piety. This Church was edified by his pastoral care, and saw him adorn the episcopal office with dignity. His remains, and those of Bishop Dehon, rest under the altar in this Church.

The Reverend Theodore Dehon in July, 1807, succeeded Dr. Bowen in the rectorship, in which he continued for eight years, dying of yellow fever at the early age of forty-one years. Under him the Church prospered in every way. He was one of the founders, and the first president of the Venerable Advancement Society, still in active existence. So profoundly impressed were the clergy and laity alike

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by Mr. Dehon's character and zeal, that in 1812 the Convention elected him Bishop, in which office he served for five years. The expressions of sorrow that followed upon his death and the tributes that then were paid, reveal the esteem and honour in which he was held. They came from the Advancement Society, from a Committee of our Vestry, from the Standing Committee of the Diocese, from the Diocesan Convention, from the Vestry and Wardens of St. John's Lutheran Church in this City, and from other sources. They are too long to quote here, but they may be found in Dalcho. His literary remains were considerable. Two volumes of sermons are the best known of these. By request, Dr. Gadsden, rector of St. Philip's delivered a memorial discourse upon his life and labors, and the Vestry erected the tablet on the east wall, to the right of the chancel, "a grateful tribute to departed worth." That which signalized Bishop Dehon's Episcopate in particular was that he was the first to administer the apostolic rite of Confirmation in this Diocese. There is in the South Carolina Historical Society a pamphlet published by the Rev. Andrew B. Fowler, then rector of Trinity Church, Edisto Island, in which it is said that Bishop Dehon's first confirmation was administered in that Church March 30, 1813. Mr. Fowler adds that the first confirmation at St. Michael's occurred August 4, 1813, and the first at St. Philip's two days later. Dalcho, however, says: "In 1813 the holy and apostolic rite of Confirmation was administered for the first time in Carolina, at St. Michael's Church, to a considerable number of persons, among whom were many advanced in years." Dr. Dalcho was then acting assistant at St. Michael's. Bishop Dehon also first among the Bishops of this Diocese, introduced the custom of making an annual address to the Diocesan Convention, in accordance with the canon of the General Convention. This address is intended to be a general review of the condition of the Diocese and a statement of the Bishop's acts during the year. The Bishop's addresses are models of brevity and clarity.

At his lamented death, as has been said, Dr. Bowen succeeded, having been consecrated as Bishop October 18, 1818. He continued as Bishop and rector until 1839, when he also died. His assistants during that period were the Rev. Mr. Dalcho, and the Rev. W. W. Spear. We have already alluded to Bishop Bowen's record, but it remains

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to add that he left his impress not only upon St. Michael's, but also upon the Diocese. He was a wise master-builder, conservative in his views, but strong in his convictions, and unsparing of himself in travelling by stage-coach, boat and private conveyance, to visit the churches and administer confirmation. His chief literary remains, as in the case of Bishop Dehon, are two volumes of sermons on doctrine and duty, characterized by a pure style, deep learning and fervent piety. Never a robust man, it speaks loudly in his praise that with the care of all the churches upon him, with the cares and anxieties attendant upon his own parochial work, and under the pressure of repeated and bitter personal affliction in the loss of children, Dr. Bowen should have accomplished all that he did. If not the first he was among the first of our Bishops to advocate the establishment of seminaries in which Christian instruction should be inseparably connected with secular, under the care of members of our own Church—an idea that has recently been carried out, essentially, at several of the larger seats of learning. St. Stephen's Chapel, Anson Street, was founded by his exertions. The first of the kind in the United States, it was designed to be "a chapel for the poor, with a Society to support a minister for it, and to visit pastorally, not only the worshippers in it, but other poor." Dr., afterward Bishop Gadsden, by request of our Vestry, paid a just and beautiful tribute to the deceased prelate, which may be found as an appendix to the Journal of Convention, 1839.

His assistant, Dr. Dalcho, doctor of medicine, not divinity, was a remarkable man in many respects. His "Church in South Carolina," a history brought down to the year 1819, is the source to which all resort for information concerning the Church's early history in South Carolina. The loss of records, by many of the older parishes, throws us back on Dalcho for what we seek to know respecting their beginnings. His list of clergymen who came into the Province from 1660 down to his own time, is the only one there is, while his treatise on the Church of England, to be found in the same volume, for brevity, clearness and convincingness, has been surpassed by none. He has done the Church in South Carolina an inestimable service through this book, now very rare.

Dr. Dalcho was also a very learned member of the Masonic fraternity. His "Ahiman Rezon," or book of Masonic constitutions, is

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still an authority with the craft. The stone near the southwest door was erected by the Vestry first in the churchyard, but later removed to its present place. Tradition relates that this was due to a great antagonism to Masonry developed about the time of Dr. Dalcho's death in 1836. A man named Morgan had then recently published an exposure of Masonic secrets, signs, grips and passwords. Shortly after, he is alleged to have mysteriously disappeared, and the Masons were charged with the crime of murdering him. The furor against them swept all over the country, and was felt here as elsewhere. Because of it, it is said, the stone instead of being placed as a mural tablet, was erected over the Doctor's grave, but when the storm blew over, the Vestry had it taken up and placed within the Church. Dr. Dalcho served this Church altogether nearly twenty years, with faithfulness, tact and true devotion.

The Rev. W. W. Spear, who had served as assistant minister since 1835, was elected rector on the death of Bishop Bowen. He served as such only one year, and resigned to become rector of "a new church in Philadelphia." He lived to a very advanced age, dying only a few years ago; certainly after 1895.

The Period of Expansion, of Missionary Activity, and Spiritual Power

FROM an early period in its history, St. Michael's had shown marked missionary interest. The earlier numbers of the "Spirit of Missions," our Church's missionary organ, from 1835, contain lists of contributions from the parishes for work in foreign fields, from which the name of St. Michael's was seldom missing. It was a time when the American Church showed evidences of a great spiritual awakening, expressed by increased interest in and support of the effort for the extension of Christianity throughout the world. This idea was embodied in the declaration of our General Convention emphasizing the fact that every baptized person was, by virtue of their baptism, a member of the Church's Missionary Society, and thereby pledged to the support of the one great mission of the Church of Christ, viz.: the conversion of the world to Him. Locally, a great impetus was given to this view of the Church's mission by a remarkable revival of religious interest which resulted from the work of a Presbyterian minister, the Rev. Daniel Baker, who held in the tide-water portion of the State, in 1831-32, a series of services that were singularly blessed in the conversion of souls. Of these services and their effects, particularly in Beaufort, the late Rev. Charles Cotesworth Pinckney, for so long rector of Grace Church in this City, from personal knowledge and experience testifies in an address delivered in St. Helena Church, Beaufort, June 9, 1880, on the occasion of the unveiling of a mural tablet in memory of its rector for fifty-five years, the Rev. Joseph R. Walker. He said: "It is hardly possible to convey to you any just conception of the force of that mighty tidal wave which swept over this portion of the State forty-eight years ago. This generation can never realize the depth and breadth and volume of that mighty current. It completely changed the moral and spiritual aspect of society. It lifted up entire communities on its bosom, raised

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them to a higher level, and swept them simultaneously, men, women and children, into the ark of the Church. It arrested the ordinary avocations of life, so that men left the office and the shop, and flocked to the religious assemblies as 'doves to their windows.' They thirsted for the Word of God, and that 'Word came with power' to the conscience. The sinner forsook his sins and sought the grace of God. The infidel believed in Jesus, and the scoffer began to pray. The duelist threw his pistols into the river. The gambler closed his den. The Pharisee 'smote upon his breast,' and cried, like the Publican, for 'mercy.' Business, pleasure, Mammon, elections, all were forgotten for the time; old political feuds were buried forever, and bitter enemies grasped each other's hands with gladness." Speaking of its effects upon the life of the Diocese, Dr. Pinckney said: "It sent ten men at once to preach the Gospel, among whom were Stephen Elliott, that princely man, so richly endowed with personal, intellectual and moral gifts, by which he adorned the Episcopate of Georgia; and Boone, the active, devoted and wise Missionary Bishop, to China. It sent to Charleston William Barnwell (rector St. Peter's Church, Logan Street), whose ardent life rekindled the fires upon our altars, and taught men to live for God, and for the Gospel of His Grace. It revealed to James H. Fowler the depths of human depravity, and sent him forth, like John the Baptist, to convince the world of sin. It has sent thirty laborers into the vineyard from this Church alone. The list includes six Elliotts and six Barnwells, and many other faithful men who still keep alive the sacred flame which the grace of God enkindled there."

The present writer, with Dr. Pinckney's valuable assistance, compiled a list of clergymen from families belonging to St. Helena Church, Beaufort, during Dr. Walker's ministry. Up to 1882 there were thirty-seven. The late Dr. Lucius Cuthbert also recalled the names of eleven Beaufort men who in that period had entered the ministry of the Baptist Church. Two others that the present writer knows of have since entered our ministry, and this from a community the permanent white population of which at no time exceeded a thousand!

Dr. Pinckney adds: "The missionary zeal of the congregation was wonderfully stimulated. For several years this Church—St.

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Helena, Beaufort—stood first or second on the list of contributors to missions. In one year they gave \$1,800 to foreign missions. In proportion to the number of communicants, it was the largest donor to missions in the Episcopal Church in America."

It was the impetus of this remarkable movement that communicated to other congregations a deeper interest in missions, and inspired pastors and people to greater personal devotion and service. Among these were St. Michael's. The clergy urged the duty of supporting the weak, and helping the struggling parishes in the Diocese and beyond its borders. They kept before their people the memory of the labors of Bishop Boone in China, a son of South Carolina, and a product of the Beaufort revival, and the people responded in becoming manner. Nor has the congregation ever ceased to feel the impulse of this deepening of interest. Today it is still one of the largest contributors to missions, Diocesan and general, in the Diocese; it still feels and meets its obligations to do its part towards the evangelization of the world. To resume the history of the parish:

The Rev. Paul Trapier now (1840) became rector, with the Reverend Paul Trapier Keith as assistant minister. The reports made to the Diocesan Convention at this period show that under Mr. Trapier missionary interest became greatly developed, and under Mr. Keith, who succeeded him, it reached proportions never attained before or since, while parochial interest and activity also reached high-water mark. While Mr. Trapier was rector (1840-46) he took the position in a sermon which he preached that he would admit to the holy communion such only as had been confirmed or were ready and desirous of being. A number of members of this congregation had long been receiving the sacrament, though not confirmed, being admitted thereto before Bishop Dehon's time, he having been first to administer confirmation in this Diocese. The position taken by Mr. Trapier caused considerable dissension in the congregation, and the Vestry addressed a letter to him on the subject. He, in reply, stated that he had decided not to make the rule laid down applicable to such as had previously been communicants, though not confirmed, but those directly affected and others had meantime withdrawn from St. Michael's and gone elsewhere, in some instances, however, retaining their pews. As a result of this unfortunate difference, Mr. Trapier resigned, and

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Mr. Keith succeeded him. During the period we are now discussing (1840-60) we find in the reports of the parish to the Diocesan Convention, evidences of great interest and generous giving. The great feasts were appropriately observed, and special services held in Advent and Lent. Offerings were made for the Church Home, the Advancement Society, the Clergy Society, the building of churches in Barnwell, S. C., in Alexandria, La., Greenville, Tenn., Aiken, S. C., Key West, Fla., Church of the Holy Communion, Charleston, Chattanooga, Tenn., Matagorda, Texas, besides special contributions and offerings for and by parochial societies, as the Ladies Sewing Society, and the Sisters of Charity, which latter, I have learned, was a society in the congregation that sought out and relieved cases of distress, that did great and good service until its discontinuance during the war 1861-65, when most of its members left the City. In this period the Church also gave Bibles, Prayer Books, Fonts and Communion silver to struggling churches in South Carolina, and otherwise evinced much missionary zeal, through the offerings of the congregation and societies organized in the interest of missions. For Communion alms the Church sometimes gave annually more than nine hundred dollars, and for missions over a thousand, not counting what was given for special missionary purposes. Thus did the Church flourish under Mr. Keith's long and faithful ministry in those prosperous days preceding the War between the States. In much of this he was aided by the Reverend Thomas John Young, who was elected assistant minister of St. Michael's in 1847. Mr. Young brought to his ministry an earnestness, a zeal, and a broad and generous conception of the Church of God and its mission, worthy of all praise. It was due to him that the Church Home was established and became a blessing to so many, who otherwise would have been without a home. He took great interest in the Sunday School, and contributed much to its efficiency. Working together in love, rector and assistant labored for five years in the cause they both held dear, when Mr. Young "fell on sleep" whilst yet hardly past his prime. On the tablet near the south door erected "to a beloved pastor by the Vestry and congregation," is recorded their estimate of his character, in which were blended the affections that make the happiness of domestic life, with the qualities that adorn the pastoral office, a vigorous mind, carefully

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cultivated, a disposition earnest and firm, yet full of tenderness, a pure and holy life. Though for years a sufferer from sickness he grasped the entire circle of his duties, and the goodness of God permitted him to crown the instruction of his life by the lesson of his death. Strong in faith, hope and love for his friends and people, he forgot nothing that concerned their welfare, and ceased his care for Christ's Church on earth only when called to its joys in Heaven, "where they that be wise shall live as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

In 1853 the Reverend James Warley Miles became assistant minister, but soon resigned on account of ill health. At times, subsequently, Mr. Miles supplied St. Michael's, notably just after the war, and always with great acceptability. More than once he was recalled to the Church, but he could never see his way clear to accepting. Wonderfully gifted as a reader and speaker, Mr. Miles left a profound impression on the hearts and minds of all to whom he ministered, here and elsewhere, and his death, which took place in 1875, was deeply deplored. This brief notice is wholly inadequate to convey a proper conception of the remarkable ability and the charming personality of the Rev. Mr. Miles. It is only as connected with St. Michael's that this mention is made of him. Elsewhere has been recorded the esteem in which he was held by this community, which at the time of his death, paid willing tribute to his greatness. Following is the sketch of Mr. Miles appearing in the Convention Journal of 1876:

After announcing his death, September 14, 1875, Bishop Howe said: "Mr. Miles studied divinity at the General Theological Seminary in New York, and was made deacon by Bishop Gadsden July 23, 1841, in St. Philip's Church, Charleston. He was advanced to the priesthood August 4, 1843, by the same venerable Bishop. While at the seminary he, with a few other earnest spirits, conceived the thought of establishing a theological seminary in the then far West, which should also be a centre of missionary activity. This idea, conceived, realized and developed, is the Nashotah Seminary of today, in the Diocese of Wisconsin, and one of the foremost divinity schools in the land. Under the direction of his Bishop, Mr. Miles served as missionary at Bradford Springs, Cheraw, and Pineville, in St. Stephen's

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Parish. In October, 1845, he was transferred to the missionary jurisdiction of the Bishop of Constantinople. Returning after several years, he officiated in several congregations, but his tastes were scholarly, especially in the department of philology, and he loved retirement and study. He, therefore, retired almost altogether for a time from clerical work, and became professor of Greek Language and Literature in the College of Charleston. Latterly, however, he resumed, in a measure, the office and work of a clergyman, assisting his brethren with great pleasure, whenever they asked for his services. And these services were very welcome to a host of friends and admirers who flocked to the churches where he was to preach. His voice, his rhetoric, his elocution, were all exquisite. Among his last discourses was that preached before this Convention at its last session, by the appointment of your president."

To him succeeded as assistant the Rev. James H. Elliott, who for thirteen years shared Mr. Keith's labors. Very reluctantly did the congregation give him up in 1866. Inability to support adequately two ministers alone caused the severance of the ties that so long had bound priest and people.

While the Rev. James H. Elliott, D. D., had long ceased to be officially connected with St. Michael's before he died, yet so deeply did he impress himself upon the congregation that it is only fitting that a brief sketch of his useful career should be placed on record in this place. After his ordination in 1849 he became assistant to Dr. Walker at St. Helena, Beaufort. When priested a year later, he took charge of the Church at Grahamville, where he continued until he came to St. Michael's in 1853. After the war, he went to Madison, Ga., when, two years later, by reason of his literary reputation, he was called to the editorship of the "Christian Witness," a religious journal published in Boston. There he remained until recalled to his native Diocese and became the rector of St. Paul's, Radcliffeboro, in which capacity he served until his death in 1877. He filled many important offices in the Diocese, serving as a member of the Standing Committee, as a deputy to the General Convention, and as trustee of the General Theological Seminary. Bishop Howe speaks of him thus in his annual address to the Convention of 1878: "As a theologian Dr. Elliott ranked among the foremost of the Charleston clergy.

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He combined a clear, well-balanced mind with extreme amiability, and while he was not quick to be deceived, he looked with a kindly eye upon the errors of human nature. He was a faithful pastor, a vigorous writer, and an able preacher." His father was Stephen Elliott, the distinguished naturalist of Beaufort. He practised law for several years in this City, but like so many others of his name, he felt the call of the ministry, and, like them, obeyed it.

The War Period

St. Michael's, from 1861 to 1865

WHILE yet Mr. Keith was rector, and Mr. Elliott was assistant minister, the storm of war, long gathering, finally burst.

The peaceful and prosperous City echoed to the tramp of soldiery, and the sound of cannon in the waters of the bay. After that momentous day, April 12, 1861, when the attack on Fort Sumter was opened, and from St. Michael's steeple and other high places crowds viewed the bombardment, the normal civil and social life of the City underwent a great change. Its citizens in large numbers became soldiers, its commerce almost ceased, its educational life was seriously affected, and all this was necessarily felt by and reflected in the religious life of the community. Nevertheless, life had to go on, there were sheep to shepherd, and souls to be comforted, especially after the casualties resulting from the great battles in Virginia came to be known. Hence, we are not surprised to learn that in St. Michael's, as elsewhere, regular services were maintained throughout the earlier years of the struggle. The port was blockaded, and from time to time there were engagements between the Federal ships and the batteries erected to defend the City and harbor, but it was not until the early autumn of 1863, when Morris Island was occupied by the Federals, that the actual bombardment of the City began. St. Michael's steeple was one of the objects aimed at by the Federal gunners, as it had been by the British batteries on James Island in 1780. We will let Mr. Miller tell what befell the Church from that time on to the close of the war, in the following extract taken from the Minutes of the Vestry at their meeting of December 3, 1865.

"Meeting of Vestry Held December 3, 1865. A letter was received from the Rev. Calvin Stebbins along with the Vestry Book of the Church from its foundation to 1824, and a resolution of thanks

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was voted to him for the same. Unfortunately, the particulars are not given. Mr. A. E. Miller (a Warden of the Church) submitted the following chronicle of the events of the siege, as affecting the Church, which was referred to a committee (consisting) of the author and the chairman, and subsequently favorably reported upon, and unanimously ordered to be entered on the Minutes:

"Minutes prepared by Mr. Archibald E. Miller, one of the Wardens of the Church, to perpetuate the memory of the casualties of the siege of Charleston by the United States forces, as they affected St. Michael's Church.

"The following is a record of some of the events which occurred to St. Michael's Church during the bombardment of the City of Charleston.

"On Sunday, 19th November, 1863, which had been appointed a Thanksgiving Day by the City authorities, the service of the Church was performed, as appointed in the Prayer Book, by the Rev. Paul Trapier Keith, rector. The congregation was dismissed without a sermon in consequence of the number of shells thrown into the City on that day from the United States batteries erected on Morris Island, four miles off. One of them exploded at the Church door as the congregation were leaving it. Another struck the Guard House opposite, the steeple of the Church being the object at which the enemy aimed. The Church was closed from this time, and on the Sunday following many repaired to St. Paul's Church, in consequence of a public invitation to that effect. The rector left the City during the week following. The assistant minister, Rev. James H. Elliott, was absent at the time, and did not return until January, when he and the Rev. Mr. Keith, who was here for a time, assisted the Rev. Mr. Howe in keeping open St. Paul's Church (as the rector of it, the Rev. Dr. Hanckel, was also absent) for the benefit of those of the three congregations who remained in town, and also for any who would come to hear the Word preached.

"On Easter Monday, 1864, the election of Vestry and Wardens for this Church was held there, and what was remarkable, those for St. Philip's, St. Paul's, and Grace Churches were held at the same time and place, but only a few were present. The Vestry elected

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at that time held but one meeting, to organize, and then left the City. They have now all returned with the exception of Jacob K. Sass, Esqr., whose death we all lament, and whose memory will be ever held in esteem for his piety and benevolence and usefulness as one of the Church's enlightened members.

"The Rev. Mr. Howe officiated at St. Paul's, with others, until sometime in February, 1865, when he left the City in consequence of his objecting to read the prayer for the President of the United States. The same thing occurred to the Rev. Mr. Marshall, D. D. The United States officers, by request, got permission to hold service at Grace Church, and the Rev. Mr. Green officiated, with others, for a time, until the rector of the Church returned. The public availed themselves of it, and the Church was filled.

"During the bombardment of the City the Church was in imminent danger of being destroyed, as the steeple was made a lookout station for the Confederate General, and had a rope ladder from the second balcony, which was intended to be used to descend, in case of danger, by the officers stationed there to observe the surrounding country. The wonder is that it was not hit oftener by the shells, but several struck the Church, and if the organ had remained in its place, it would have been destroyed, but through the exertions and timely forethought of Mr. Alexander Robertson and some other members, it was taken down, as well as the chandelier, and boxed up with many other articles of church furniture, and sent away for safety.

"The Church bells were removed to Columbia by the public authorities, with the consent of the Vestry, sometime in June, 1862, after the Battle of Secessionville, as also the Communion plate, which was very costly, as described in Dr. Dalcho's History of the Church, to which several pieces were added by members of the congregation. They were all in the care of Mr. J. K. Sass, President of the Bank of Charleston (at Columbia), but were destroyed by the United States soldiers under General Sherman, in the burning of Columbia. On several occasions after they were sent away Mr. Alexander Robertson loaned the set of Communion plate belonging to Grace Church, Sullivan's Island, which was returned to him.

"The interior of the building was very much damaged, several shells having entered the roof, and one entered the east end of the

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chancel, which tore off and knocked down the whole interior of the same, with the gilded tablets containing the Ten Commandments, the Belief, and the Lord's Prayer, exploding at the same time, and sinking into the pavement of the altar, destroying the pews, and even bursting out the panels of the pulpit, and scattering to destruction all within its range. It was a shocking scene of desolation. After the building was in this situation, it was plundered by thieves, by night and by day. Followers of the army made free with the contents of it; although informed against by the sexton, they would intrude. On one occasion a large number of visitors, from curiosity, entered, and broke off from the pilasters the gilded and carved ornaments, and took from the front of the pulpit the initials (I. H. S.), which were inlaid in ivory. The pulpit was the original one put up at the building of the Church in 1751, and preached in on the first (day) of February, 1761. The first election of Vestry and Wardens was in 1759.

"The repairs, after the cessation of war, necessary to be made, were undertaken by Mr. James R. Pringle, and required considerable time and labor, and by his judgment and good management, the Church was opened on 26 November, 1865, making two years and seven days from the time it was closed. * * * The rector being absent, the chairman of the Vestry invited the Rev. James Warley Miles to open the Church, and he accordingly complied, as will be seen by the correspondence recorded."

Such is the brief and graphic narrative of the main events of the siege of the City as it relates to St. Michael's, recorded by its faithful Warden, from personal knowledge. As will appear elsewhere, a portion of the original silver plate of the Church, believed by Mr. Miller to have been lost in Columbia at the time of Sherman's raid, was subsequently recovered. The shell that entered the chancel broke out the bricks in the arch now filled by the Raphael window, which had been closed, because very near to the Church, when it was built, a frame dwelling had stood, and for fear of fire damaging the Church the arch was bricked in. The fact had long been forgotten, but the entrance of the shell disclosed the existence of an aperture for a window in the chancel. This aperture was then filled by a window of stained glass,

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which, after the earthquake was replaced by the present one—"St. Michael casting out the Dragon."

Mr. Keith returned to the City from Anderson, S. C., where he and his family had refugeeed during the later years of the war. He found his people reduced in circumstances, but firm in their devotion to the Church and its rector, the work of renovation meanwhile having gone on in the face of many difficulties and discouragements, and services maintained, as related by Mr. Miller, by St. Michael's faithful friend, the Rev. James W. Miles, in the rector's absence.

It was at this juncture that the Vestry felt themselves obliged to dispense with the services of the Rev. Dr. Elliott, their assistant minister, by reason of inability to support both the rector and the assistant. A period of slow recovery ensued, both as regards the Church's life and that of the community, but for many the strain of those years of war, and the breaking up of the old civilization that followed, proved too great, and those of us who can recall those times are not surprised to learn that two years later Mr. Keith, after a long and faithful service extending over a period of nearly twenty-eight years, at last entered into the rest that remaineth for the people of God. Forty-three years a minister of Jesus Christ, he held only two charges in all that time—first as rector of Prince George, Winyah, and then St. Michael's. The short but exquisite characterization of him recorded on the mural tablet near the middle door, deserves repetition here, nor requires any addition, being a complete picture in itself. "A man 'in whom was no guile', of the sweetest natural disposition, of rare modesty, and firm for the truth. His record is on high, his memory is still cherished by some in the congregation to whom he ministered, and his words do follow him to this day, even though long since he has been resting from his labors."

St. Michael's After the War The Period of Recovery

THE REVEREND RICHARD S. TRAPIER was elected assistant minister not long before Mr. Keith's death, but he did not come to the Church until October, 1868, Mr. Keith having died August 23 of that year. In January, 1869, Mr. Trapier was made rector, and continued in that office until July 16, 1894, when, owing to an unfortunate accident that disabled him, he was retired as "rector emeritus" and so continued until his death in October, 1895. During his term of service the trying times of the Reconstruction period, 1868 to 1876, occurred. No free people were ever subjected to an ordeal more severe and bitter than were our people during the ten years following upon 1868. The indignities and injustices of that hideous period in our history were keenly felt and resented by our people, though borne in a spirit of heroism that was their just inheritance. Such experiences could not but leave their mark upon the Church and the State alike, and, through an unfortunate combination of circumstances, issues were then made that for twelve years divided the Church in South Carolina, and there were breaches of friendship that were painful in the extreme between many of those who, up to that time, had been as brothers one to another. It is not necessary now and here to go into the merits of this controversy, or to do more than allude to it as an experience that must have added much to the cares and anxieties of the rector and the congregation in those dark days, in the midst of which came the storm of August 25, 1885, and the earthquake of 1886, August 31, well called "the saddest page in St. Michael's history."

St. Michael's and the Earthquake

ALTHOUGH St. Michael's had experienced many vicissitudes, and passed through many storms, and had even known the tremors of the earth-shocks of 1811-1812, its heaviest blow came through the great earthquake of August 31, 1886. The damages of the storm the year before, though severe, were as nothing to those incurred through the earthquake. Mr. Geo. S. Holmes, an eye-witness, in his "Sketch," says of the Church as it then appeared: "The walls were shattered in many places, the steeple had sunk eight inches, and was slightly out of the perpendicular, a fissure several inches wide ran through the vestibule and up the middle aisle for ten or fifteen feet, the portico seemed about to fall into the street, and the galleries into the body of the Church." The News and Courier of September 1, 1886, spoke of it as the "saddest wreck of all," while the people of the City and friends far away and near lamented lest the old Church might be beyond repair. That these apprehensions seemed justified at the time will appear when the following description is read. The pen picture prefacing it is worthy of reproduction here. In the Year Book for 1886 is a descriptive narrative of the earthquake, written by Mr. Carlisle McKinley, then one of the editorial staff of the News and Courier. It begins thus:

"When the bells of St. Michael's Church, in Charleston, chimed the third quarter after nine o'clock on the evening of Tuesday, August 31, 1886, their familiar tones spoke peace and peace alone to the many happy homes on every side, within whose sheltering walls the people of a fair and prosperous city had gathered to rest, before taking up the burdens of another busy day. There was no whispered warning in the well-known sounds, or in any subdued voice of the night, to hint of the fearful calamity so near at hand. Not the unconscious bells themselves were less suspicious of coming ill than were they whom their sweetly solemn notes summoned, as at other times, to

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seek forgetfulness in sleep. The streets of the City were silent and nearly deserted. Overhead, the stars twinkled with unwonted brilliancy in a moonless, unclouded sky. The waters of the wide harbor were unruffled by even a passing breeze. Around the horizon the dark woodlands hung like purple curtains shutting out the world beyond, as though Nature itself guarded the ancient city hidden within the charmed circle. Earth and sea alike seemed wrapped in a spell of hushed and profound repose, that reflected as in a mirror the quiet of the blue eternal heavens bending over all.

"It was upon such a scene of calm and silence that the shock of the great earthquake fell, with the suddenness of a thunderbolt launched from the starlit skies; with the might of ten thousand thunderbolts falling together; with a force so far surpassing all other forces known to men, that no similitude can truly be found for it. The firm foundation upon which every home had been built in unquestioning faith in its stability, was giving way; the barriers of the great deep were breaking up. To the ignorant mind, it seemed, in truth, that God had laid His hand in anger upon His creation. The great and the wise, knowing little more, fearing little less than the humblest of their wretched fellow-creatures, bowed themselves in awe as before the face of the Destroying Angel. * * * Within seven minutes after the last stroke of the chime, and while its echoes seemed yet to linger in listening ears, Charleston was in ruins. * * * Soon after the second shock had passed, the writer started homeward, to find the scenes enacted on Broad Street repeated at every step of the way. St. Michael's steeple towered high and white through the gloom, seemingly uninjured. * * * A chapter could well be devoted to a description of the extensive injuries inflicted upon St. Michael's Church, one of the detached public buildings grouped together at the corner of Meeting and Broad Streets. On the morning after the shock the top of the steeple was found to be eighteen inches to the west of its proper position, and the supporting tower had settled bodily to a depth of eight inches. The steeple has since nearly recovered its perpendicular. The east and west walls and the portico were badly broken. The north and south walls were divided into sections, roughly defined by lines drawn perpendicularly through the keystone

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of each of the great arched windows and of the smaller arched windows above. The fractures in all the walls extended from the roof to the ground—a very rare occurrence. The explanation of the excessive damage suffered by this building is that the tower, the portico, and the body of the Church oscillated independently of each other, in consequence of which the building and the portico were heaved and crushed against the tower, and torn by a variety of twisting motions imparted to them."

So far Mr. McKinley. The interior of the Church, as disclosed by photographs taken at the time, revealed extensive damages also. Great gaping holes in the ceiling, large parts of the plastering fallen, doors wrenched away, and pillars leaning towards the northwest, while the tiles in the middle aisle looked as though rooted up by a heavy plowshare, and sand and water oozed through the apertures to the depth of two inches or more. The main vestibule presented a scene of sickening devastation, with its stone tiles heaped hither and thither in great confusion, as the floor settled down eight inches, making the step still existing between the level of the Church floor and that of the vestibule. No wonder the News and Courier should have pronounced it "the saddest wreck of all." But, with indomitable spirit the congregation, through its Vestry, took up the task of rehabilitating the venerable structure. In response to appeals sent out by the Vestry, and also by Rt. Rev. W. B. W. Howe, then Bishop of the Diocese, on behalf of all the Churches that had been injured by the earthquake, considerable sums of money were given, coming from churches and individuals all over the land, until it could be recorded that "by the generosity of American Churchmen and friends" the building had been restored and reopened June 19, 1887. It was necessary, however, for the Church to borrow \$9,000.00, in addition to what was given, to complete the necessary repairs.

During the period of repairs, the congregation worshipped in the Sunday School room of St. John's Lutheran Church, most generously loaned for the purpose, which attention was afterwards most gratefully acknowledged by the presentation of two beautiful chalices, appropriately inscribed, to St. John's Church. The friendship between St. Michael's and St. John's dates back to Bishop Dehon's time, he

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having "paid attention to the spiritual wants of the people of St. John's for many years" while that Church was without a minister. See Old Vestry Book, page 456.

The re-opening of the Church after its repairs, and the resumption of regular services, is marked by a tablet in the main vestibule containing this epitome of the history of the building:

PARISH OF ST. MICHAEL.

Established

June 14, A. D. 1751.

This Building

Begun in 1752,

Opened for Divine Worship

February 1st, 1761,

Exposed to the fire of

British Artillery on James Island
in 1780.

Struck four times by the
Federal Artillery on Morris Island
1863 to 1865.

Seriously injured by Cyclone
August 25th, 1885.

Almost destroyed by earthquake
August 31, 1886.

Has been restored by the generosity
of American Churchmen and Friends,
And re-opened June 19th, 1887.

Gloria in Excelsis Deo!

One incident of the days following the great shock that should not be passed over is recorded by Mr. Holmes in his "Historical Sketch." He says: "Hardly less joyful than the first ringing of the bells after the war, was the striking of the clock at two p. m., on Wednesday, September 8th, just about a week after it was silenced by the earthquake. For days the hands on the dial had pointed to the fateful hour of 9:54, and no sound had come from the dear old steeple. But at last Mr. John Beesley, the sexton, bravely ventured

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up to the clock room and set the ancient time-piece going, so that presently its well-known sound rang out, carrying joy and renewed hope to many a terror-stricken heart. It seemed as if things had returned to their normal condition, and that now life might flow on in its accustomed channels."

The Close of the Nineteenth Century and the Opening of the Twentieth

THE NEXT few years were comparatively uneventful in the history of St. Michael's, as compared with the earthquake period and the re-opening of the Church. Not long after this, in the early nineties, we find reference made to efforts to procure an assistant for Mr. Trapier, but nothing definite was done until January, 1893, when the Reverend John Drayton Grimke was elected assistant, in which position he remained until February 9, 1894, when circumstances caused him to resign, he offering, however, unofficially, to continue to render such services as he might be called on for, an offer which the Vestry accepted. In June of that year, a proposition, couched in most considerate terms, was submitted to Mr. Trapier, offering to make him rector emeritus on full salary. This Mr. Trapier declined, though highly appreciating the spirit in which the offer was made, but a fortnight later, owing to a serious accident which crippled and disabled him, he signified his willingness to become rector emeritus, and the Vestry accordingly made him such 16 July, 1894. Shortly after, the Vestry asked Mr. Grimke to assume the rectorship, which he did in August, 1894, entering upon his duties in the early fall. In December of that year he procured the Reverend Thomas P. Baker as his assistant, but his health, never robust, gave way after a few weeks, and he died March 27, 1895, the Church services being maintained by Mr. Baker until the December following, when the present incumbent assumed the rectorship.

The committee of the Vestry appointed for the purpose presented resolutions on the death of Mr. Grimke, which were adopted, expressing, in some measure, the grief caused by his death. They say that his death had filled their hearts with unspeakable sorrow. They refer to his pure life, holy conversation, and eminent Christian character as exerting a great influence for good, while in his earnest,

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sincere and humble Christian life they found an example worthy to be followed. Thus they record their reverence and affection for him whilst living, and their grief for his loss. The tablet is on the wall near the door to the Vestry room, while on the tablet of the hearts of many in the congregation he has left the enduring impress of his personality and his teaching, for time and eternity.

At the same Vestry meeting which received the notice of acceptance of their call by the present rector, the death of Mr. Trapier was announced. He died, suddenly, near Highlands, North Carolina, 22 October, 1895. In the resolutions adopted by the Vestry at a subsequent meeting, it is said of him that he was earnest and sincere, with a simple, straightforward faith, a vision that

Saw distant fields of Eden gleam
And did not dream it was a dream.

"One who bore severe and prolonged suffering with rare fortitude, and who illustrated in his life the fearless following of the Truth as he conceived it," and that there remains with us as a power for good the memory of him as a loving, tender father, an upright and honorable gentleman, and a cultured priest. By his special request, no memorial of him has been placed in the Church.

After the death of Mr. Grimke, the Rev. Thomas P. Baker, who was his assistant, by request of the Vestry, continued to officiate in the Church until early in December, 1895, when the present rector took charge on the third Sunday in Advent. The first considerable undertaking after his coming was the enlarging and modernizing of the Sunday School building in such manner as not only to provide for the accommodation of the Sunday School, but also a place of meeting for the several guilds and other societies of the parish, and a study for the rector. Additions to the Church's furnishings and ornaments were made during this period, from time to time, which are more fully described in a separate section of this history, where they have been grouped together in their order. Of some other events of interest it will be proper now to speak.

The Confederate Memorial

N THE south wall of the main vestibule as one enters, is a tablet erected to the Confederate dead of St. Michael's Church.

The first mention of the tablet was in a letter addressed to the Vestry, 30 March, 1899, by the secretary of the General Guild, proposing to put up such a memorial in a place to be selected by the Vestry. Consent was given, and a joint committee from the Vestry and the Guild was appointed to proceed with the work, the Vestry reserving the right to approve the design and inscription, and also to choose the place of erection. It was not, however, until December, 1901, that the memorial was ready to be unveiled, and it was then determined to request the Bishop of the Diocese, the Rt. Rev. Ellison Capers, D. D., to be present on the occasion of the unveiling and deliver the address. The Bishop appointed June 12, 1902, as the date, and arrangements were made accordingly. An appropriate service was held in the body of the Church, attended by many members of the congregation, the veterans of the several Confederate Camps in the City, the United Daughters of the Confederacy, the Sons of Veterans, the Sons and Daughters of the American Revolution, the Colonial Dames, the faculty and students of the Confederate Home College, and General C. Irvine Walker, commanding the United Confederate Veterans, and his staff. The Bishop, himself a Brigadier-General of the Confederate States army, delivered the address. Repairing to the vestibule, the tablet was then unveiled by Misses Ramelle McKay Frost and Sarah Rutledge Prioleau, and "taps" were sounded as the fitting conclusion of the memorable occasion. The flags used to drape the tablet were the guidon of Hart's Battery, the flag of the Washington Light Infantry, and one made by the women of Mobile in 1863 to replace the flag captured from the troops of Gen.

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Zack Deas in the battle of Missionary Ridge. The tablet contains twenty-two names, as follows:

Brigadier-General J. Johnston Pettigrew, aged 35.
Lt. Col. Thomas Pinckney Alston, aged 32.
Lt. Col. Thomas M. Wagner, aged 37.
Capt. Edward Downes Frost, aged 30.
Capt. Robert Pringle, aged 26.
Surgeon Thomas L. Ogier, aged 31.
Asst. Surgeon Edward Gough Porcher, aged 26.
Lt. Thomas Bee Huger, C. S. N., aged 42.
Lt. Philip Porcher, C. S. N., aged 29.
Lt. John Julius Pringle Alston, aged 27.
Lt. William Heyward Grimball, aged 26.
Lt. Thomas Middleton, aged 30.
Lt. Charles Alston Pringle, aged 21.
Major William Henry Ladson, S. C. M., aged 32.
Edward Bland Beesley, aged 20.
Thomas Lynch, aged 46.
Oliver Hering Middleton, aged 18.
Thomas Parker, aged 29.
Frederick George Porcher, aged 22.
J. R. Poinsett Pringle, aged 21.
Alexander Robertson, aged 24.
Lewis Morris Vander Horst, aged 33.

On the entablature, at the top, are these two lines:

How grand a fame this marble watches o'er;
Their wars behind them, God's great peace before.

Below is a design consisting of the Confederate battle flag and the State flag, crossed, and in the centre is the Great Seal of the Confederate States of America.

Surmounting the list of names is the inscription:

St. Michael's
Writes within her hallowed walls
The names of her gallant sons
Who died for the Confederate Cause
And consecrates their memory.

1861-1865.

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Following the list of names is this inscription:

They fought the patriot's fight;
They kept the faith of their fathers;
They fell on their stainless shields.

Non Sibi Domine Sed Patriae.

The mellow rays of the setting sun gilded the western sky as the bugler sounded "taps," and few who were present will ever forget the scene, as with uplifted hands the Bishop committed the assembly to God's gracious mercy and protection, and the ceremonies came to a fitting close.

The beautiful lines on the entablature were composed by George Herbert Sass, Esqr., then a member of St. Michael's Vestry. The inscriptions above and below the list of names were suggested by Bishop Capers to Mr. Edwin P. Frost, to whose unceasing interest in promoting the erection of the memorial the impressive result is largely due, as the committee of ladies with whom he co-operated testify.

In the summer of 1905, the Vestry decided to have the chancel thoroughly renovated. Messrs. Tiffany, of New York, undertook the work, and the committee in charge reported October 26 that it had been "carefully and faithfully done, and is now completed." The dome of the chancel was exquisitely decorated, and over it was placed for its better protection a metal roofing. The former plain pillars were replaced by others in keeping with those supporting the canopy of the pulpit. The heads of the cherubim in the space above the tables containing the Apostles' Creed, the Ten Commandments, and the Lord's Prayer, gave way to other like heads in better proportion; the tables themselves were replaced by others in red letters on an old gold background, the chancel rail was regilded, and several of the large marble tiles broken by the shell that entered the chancel February 14, 1865, were replaced by others of like color, and the wainscoting painted to conform to the color of the pews. The next summer the galleries and the pillars supporting them were painted so as to accord with the chancel. It is doubtful if anywhere can be found a more harmonious and impressive interior than St. Michael's now presents.

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The work described was later brought to its present state by subsequent additions that leave little to be desired for the purposes intended, of restoration and embellishment.

It came about in this way:

After the great storm of 1911, which necessitated extensive repairs, Mr. Edwin P. Frost proposed to the Vestry, March 1, 1912, to renovate the main vestibule of the Church to accord with what it had been prior to the destructive effects of the earthquake of 1886, and to provide fixtures for the lighting of the Church in harmony with the design of the great chandelier. The Vestry gratefully accepted the offer of Mr. Frost, and granted also his request to insert a simple tablet recording the fact of the restoration as a memorial to his wife, Mary C. McKay. The work done thus as a gift to the Church was extensive and in the best of taste. The old wainscoting was replaced in hardwood, conforming in color to the color scheme of the interior. The door placed at the inner entrance of the Church after the earthquake was removed and replaced by a handsome hardwood door, also conforming in color to the pews, with pilasters of the same design as the pillars inside the Church, supporting the galleries. The pulpit, also, was scraped of many coats of paint, so that the original colors were allowed to come out, after being long hidden, while the inlaid star or sunburst forming the ceiling of the sounding-board became distinctly visible to many for the first time. The electric light fixtures were also designed in pattern to conform to those in the great chandelier, preserving the old candle-stick shape, and a smaller chandelier was placed in the vestibule, held by the identical chain by which the great chandelier was originally suspended. These lights under the galleries were first used at the early celebration on Easter-day, 1912. The restored vestibule was opened, with appropriate prayers by the rector in presence of the congregation the first Sunday in Advent of the same year. A small but exquisitely finished tablet of the finest marble inserted in the wall to the left of the inner door to the Church, records the work of renovation and the name of her in whose memory it was done.

Since then the vestry-room has been done over and suitably furnished and carpeted. To this work Advent Guild contributed generously.

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Epiphany Guild has contributed a marble pediment to the altar, raising it ten inches above the floor, a great improvement. Other work done by these guilds will be described in its proper place. The latest work done in the Church has been the removal of the disfiguring interior storm doors in the north and south vestibules, and their re-plastering and re-painting. The improvement thus made is most pleasing. The vestibules now stand in all their original imposing spaciousness and symmetry. The exterior of the Church has since been repainted in white, and it may be said of St. Michael's, as Isaiah said of the City of the Lord: His people have striven to "beautify the place of His sanctuary."

The Famous Old Snetzler Organ

As being most intimately associated with the history of St. Michael's, the story of the famous organ which for a hundred and forty-three years led the praises of the congregation, is here told. By request of the Vestry the rector prepared the sketch and delivered it at the morning service January 15, 1911, the second Sunday before the sesqui-centennial anniversary of the opening of the Church for Divine worship in 1761. On the 29 January, this anniversary was appropriately observed, as is related elsewhere, and the new organ was used on that occasion, for the first time. The story of the old organ, as gathered from the several Minute Books of the Vestry, reveals the fact that it survived many vicissitudes. Probably no other organ in this country has had so eventful a history, and it is with great satisfaction that we record the fact that a large number of the wooden pipes of the old instrument were incorporated in its successor, so that in the present organ we have both the new and the old—an unique combination.

Following is the address of the rector as delivered on the occasion referred to:

Psalm lxviii: 24-25: It is well seen, O God, how Thou goest; how Thou, my God and King, goest in the sanctuary. The singers go before, the minstrels follow after, in the midst are the damsels playing with the timbrels.

These words describe in brief a part of the Temple service as it was celebrated at the time the psalm was composed, the date being uncertain. The part of the service described is the procession as it entered the courts of the Lord's house. The singers, who were always men, went before, i. e., at the head of the procession. The players on instruments, both wind and stringed, followed. The women, encircling the singers and players, and themselves adding the music of timbrels, modern tambourines. A verse of the processional

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hymn is also given: "Give thanks, O Israel, unto God the Lord in the congregations, from the fullness of the heart."

Following the choir were princely representatives of Israel's leading tribes from the extreme south and north of the land, arrayed in Oriental splendor, and joining heart and voice in rendering the praises of the Lord God of Hosts.

Evolution of the Organ

The transition was very gradual from the employment of the many separate musical instruments in religious worship of the olden time, to that of seeking to embody them into the organ, which, with its many sorts and sizes of pipes, in course of time, came to be used in churches as a substitute for the separate instruments, though it was not uncommon long ago, as it is not now, to supplement the organ with an orchestral accompaniment. The invention of the organ is attributed to Ctesibius of Alexandria, about 200 A. D. In 755 A. D., one was presented to Pepin, King of France, by the Emperor Copronymus, of the Constantinopolitan or Eastern Empire, but it required another seven hundred years to bring the organ to anything like a high degree of perfection. In the seventeenth century the wind chest was substituted by Christian Forner, for the great number of bellows formerly in use, twenty to twenty-four pairs often existing in one organ, requiring from ten to twelve men to tread them, being worked by foot, not by hand, as afterwards. The improvement in organ building still goes on, as any one may see by comparing the organ now erecting with the one that it has replaced. When this Church was opened for Divine worship in 1761, an organ hired from a Mr. Strobel was used, Mr. Hoff being organist. A year later another organ was installed, belonging to Sampson Neyle, who generously offered it to the Church until one could be procured from Great Britain. Mr. Fred Grunsweig was the organist, and the instrument was set up by Mr. John Speissegger, the ancestor six generations removed, of our present organist, who also set up and tuned the Snetzler organ when it came. After a period of six years the Neyle organ was replaced by the old Snetzler instrument just removed, after a service of 143 years. We have no record of the members of the choir at that early period, but no doubt they occupied places in the organ gallery, which, a little later on, if not at the very

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first, was called "the orchestra." The clerk then led the responses of the congregation, whether in reading or singing, and the psalter was chanted as it is today throughout England, and in most of her colonies, the clerk singing the verses with uneven numbers, and the choir and congregation those with even numbers, all joining together at the glorias. In those days the organist of St. Michael's had no regular salary, his pay depended upon what he received through an offering made for that purpose on Christmas day—which pay, we learn by the Minutes of 1772, was never less than £50, and sometimes running up to £80—a fact that shows how then, as now, offerings depended in great degree upon the weather and also upon the disposition of the people towards a given object. Organists succeeded one another quite rapidly, it seems, and we find the Vestry, in their correspondence concerning the procuring of competent men, employing arguments of this sort, not without guile. They say: "We want a skillful person, a single man, who could increase his income by teaching music. Should he prove himself sober and clever in his business, he would have opportunity to advance himself by marriage, and settling amongst us." A Mr. Hartley, a British subject, came in 1773, but July 16, 1776, he was discharged, probably because of his sympathy for Great Britain, the American Revolution having then just begun, and feeling running very high. Little or nothing is said of the organ until 1792, when the congregation, having somewhat recovered from the effects of the war, repaired the Church and the organ. It is at this period that we find references in the Vestry's Minutes showing that St. Michael's had a vested choir of boys, probably the first in this country. Thus, Dr. Purcell, then rector, is requested by the Vestry to entertain at his house every Sunday six of the orphan boys as an incitement for their better performance of the service and adherence to their Church duty. An allowance was made to him for so doing. Reference is subsequently made to an allowance to William Thurston, colored, for washing the surplices of the clergy and children. Whether the stimulus of Dr. Purcell's entertainments failed of its effect or from some other motive not expressed, we find a proposal made at this time to have the St. Cecilia Society's band take part in the service on a certain Sunday. Quite properly this offer was declined by the Vestry. The organ underwent repairs in 1802 that must have been somewhat

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extensive, since they were designed to prevent it from "going utterly to ruin." Its condition may have suggested the offer of the Society's band. When the instrument was restored, the organist, Samuel Rodgers, is directed to chant such parts of the service as have been prescribed by the rules, meaning no doubt, the rubrics, and he is given one month to prepare so to do.

The Choir Some changes must have taken place in the personnel of the choir about this time, for we hear of the provision made for instructing the "boys of this Church" in psalmody and chanting. The choir must consist of not fewer than twelve boys, and as many more as could be procured should be added, excellent rules for their governance being adopted, applicable as much to choirs of today as then. Rehearsal every Friday afternoon and Sunday morning before service. The clerk and organist must both be present at rehearsals to attend to the behavior of the boys, preserving such order and decorum as shall become the solemnity of Divine worship. The organist must dismiss after repeated admonitions, any boys whom he shall find disorderly, rude, or refractory, or any indicated as such by the rector or assistant minister. None but the choir to be admitted to the orchestra—truly a well considered set of rules, but history does not record what results followed, nor say if the high ideal thus set up was even approximately realized. Mr. Jacob Eckhard was elected organist in 1809. He served in this capacity for 24 years. During his term, the organ again underwent repairs, and efforts were made to establish right relations between the choir and the congregation. Thus, Mr. Daniel Ravenel, in 1825, offered the following resolution, which was adopted: "Regarding psalmody as an important part of public worship, the solemnity and value of which depend upon it being the act of the congregation, the Vestry are of opinion that the organ and the singing of the clerk are designed to lead and unite the voices of the people, without forming the principal part of the music." Interludes and solos are here aimed at, showing that organist and singers were not indisposed to air their accomplishments, when opportunity offered, but Mr. Ravenel was quite right, and the organist was directed to regulate the music, both vocal and instrumental, according to the views expressed. Mr. Ravenel's idea, let me repeat, as to the relation of the

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organ and choir to the congregation, is absolutely correct. It was never intended that they should do more than lead and unite the voices of the congregation. They were not instituted with the idea that the choir should sing to the congregation, as though they were conducting a concert, nor that they should sing instead of the congregation, as is too often the case, especially with quartette choirs, which really are of comparatively modern origin, and have had much to do with the disuse of congregational singing, a fact greatly to be regretted. The almost universal use, wherever practicable, of large choirs, requiring a full accompaniment by the organ, came into being, in great measure, from a desire to restore congregational singing, in which the object is not chiefly artistic effect, but united worship, as indicated by the versicle and response in both morning and evening prayer: "O Lord, open Thou our lips." "And our mouth"—see the force of the singular number—"shall show forth Thy praise." I hope the time will come, and that soon, when this old custom of congregational singing, in use alike in the Church of the Old Testament and the New, will be restored in St. Michael's and elsewhere, and that our praises shall be led by members of our congregation offering themselves for this high and sacred service.

Repairs in 1833

Again in 1833 the organ underwent extensive repairs, and additions were made also of large open diapason pipes, with a separate wind chest. Miss Elizabeth H. Bacot became now the organist, a place that she held for thirty years, or until the late autumn of 1863. It was about this time (1835) that the position of clerk was abolished. A decade later there is a letter to the Vestry from Mr. Strong, declining to serve longer as chorister in consequence of inability to sustain the basso part without losing ultimately command of his voice, it being only a tenor. In connection with this apparently justifiable act of Mr. Strong, there is the first mention of singers being paid. From this time there are frequent references to salaries of organist and choir, though some rendered this service gratuitously, as we learn in 1857, when costly silver pitchers were presented to the Misses Reid for such service, covering a considerable length of time. The organ again in 1858 needed and received repairs and additions under the skillful hands of the elder

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Mr. Baker. There is nothing of interest in this connection until the summer of 1863, when Morris Island fell into the hands of the Federal army, and the City came under fire from the Swamp Angel, and later from other batteries. Miss Bacot was then granted indefinite leave of absence. After a Thanksgiving service November 19, 1863, punctuated by the explosion of falling shells, the Church was ordered closed, the organ, chandelier and other properties were removed, and services ceased until November 26, 1865. It is related on good authority that Mr. John Beesley, long time sexton of the Church, was injured by being struck on the knee by a piece of stone as the result of the explosion of a shell just as the people were coming out after this service. I learn from one (R. I. Middleton) who has knowledge of the facts, and took always a deep interest in the organ, that it was stored in the Sunday-school building of St. Paul's, Radcliffeboro, where it remained until replaced in this Church in the late fall of 1865, when my informant became the organist. Again in 1871 the organ was thoroughly overhauled by Mr. Baker, and the case enlarged. My informant says that at this time a combination stop, known as the "furniture stop," and "the bassoon," were removed, other stops being substituted. The keyboard was renewed. Up to that time the "sharps" had been white, and the "naturals" black. Then the colors were reversed. The keyboard formerly was inside the organ. Then it was drawn out farther towards the front. All this as a result of a conference with an expert, who urged that it would be injudicious to put modern improvements into an old organ, and that it would really be much more economical to build a new one. This is altogether in keeping with the recent experiences of our Vestry. We had the opinions of probably not fewer than ten to twelve representatives of organ manufacturers, and whilst every one of them recommended a new organ, not one of them would agree to undertake and guarantee a renovation of the old instrument. An interesting proposal was made in the Vestry in 1874 that a volunteer choir be formed. While no result followed, it is worth noticing that the proposition was earnestly considered. Again we find acknowledged by the Vestry at this time the right of the rector to direct the music, and the principle laid down that the choir should attend on all Sundays, on all feasts and fasts, when service was held, at funerals, and on such occasions

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as the rector may require. This was done probably in consequence of the refusal on the part of the choir to sing at funerals, on the ground that "when they were engaged to sing no specification of that kind was made"—a broad hint to succeeding Vestries. We find also at this period (1885) an offer to the Vestry by the Willing Subscribers' Guild of St. Michael's to furnish organist and choir on week days—an offer gratefully accepted, and the volunteer choir which now sings for the Lenten services is probably a survival of the praiseworthy custom then introduced. This brings the history of the Snetzler organ down to such a recent period that it does not need to be further related here except to say that again in 1886, after the earthquake, it was taken down, then replaced and repaired, and ten years later again repaired, until there were such evident indications of the necessity of procuring a new instrument that, at last, with the greatest reluctance, and only under the pressure of stern necessity, our Vestry took steps to have erected a new organ, combining with it as many as possible of the old pipes, and preserving the old case, with such additions only as might be required to accommodate the new instrument, so that there might be left some reminders of our "Old World organ," built by the worthy Snetzler in 1767, who was then, as it was said, "the most considerable and most reputable organ builder in England," specimens of whose work, I am informed, are still in use in several churches, one a cathedral, in the mother country, though none of these were ever subjected to the trials, tribulations and tragedies that befell our organ. Since this was written a member of St. Michael's has told me that there is another Snetzler organ in a Roman Catholic Church in Quebec, which he saw whilst on a visit to that city some years ago.

**After 143
Years**

It is related somewhere that on the occasion of the visit to Genoa of a great virtuoso, Paganini's violin was taken out of its air-tight case, re-strung and handed to the artist that it might once more be heard in response to the touch of a master hand. The artist drew the bow across the trembling strings, but in a moment laid down the instrument, exclaiming: "It is dead! The life has gone out of it!" So it has been with our old organ, after its service of a hundred and forty-three years, during which, on a conservative estimate, based upon official reports, it has led the praises

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of St. Michael's congregation at nearly fifteen thousand Sunday services and five thousand services on other days; more than fifteen hundred times its joyful tones have conducted bridal parties from porch to chancel and sent them forth again smiling to the sound of its exulting chords; more than two thousand times has it sung the requiem of the departed, sobbing in unison with the stricken hearts that followed the forms of their loved ones up the long aisle for the last time. It has voiced in trumpet tones the sentiments of the patriots and heroes who lived in the days that tried men's souls long ago; it spake in soothing and inspiring melody to them that worshipped here the God of our fathers, whilst out yonder boomed the great guns of friend and foe, and grim messengers of death shrieking as they fell, charged with destruction, into the doomed city, whose people, leaving behind all that they loved, became refugees throughout the Southern land; upon its uplifting harmonies it has borne to Heaven's mercy seat the prayers of wives and mothers and children for husbands and sons and fathers, exposed on far away battlefields or fretting their life out behind distant prison walls; it has sent forth its music during the incumbency of every President of these United States; the "Father of His Country" heard its sweet strains, and the great military chieftain of the Southern Confederacy bowed his head as it called the worshippers to their prayers; it has survived five wars in which our country has been involved; it has lived through great storms and tempests that have swept our coasts, and amid the terrible destruction wrought by earthquake it stood, silent indeed, but ready to respond when again its lungs should be inflated and its keys touched. Truly it has served us and our forefathers long and well. Generation after generation has come and gone, and still it has spoken to them all, exalting, comforting, inspiring, soothing, as it told of God's love, of the redemption that is in Christ Jesus, of the sanctifying power of the Holy Spirit, of the home of the soul beyond, where in wondrous harmonies rolls the new song of angels and of men in glad and everlasting praise.

The Clock and the Bells

FOR MORE convenient reference a history of the Church clock and the chime of bells is here appended.

They came together in 1764. The clock-maker was Aynsworth Thwayts, of London. He described it as "a strong 30-hour clock, to show the hour four ways, to strike the hour on the largest bell, and the quarters on four bells, as the Royal Exchange, London." For some time the quarters were struck on four bells, as designed by the maker, but for some unknown reason, and at some uncertain date, the quarters began to be struck on three bells. This continued up to June 6, 1896, when the old custom was restored. Until 1849 the clock had only the hour hands, but at that time the City Council sought and obtained permission from the Vestry to add minute hands. The clock is still cared for by the City Council, which employs an expert for that purpose.

The Bells The famous bells, eight in number, were cast by Lester & Pack, a London firm, in 1764, in which year they were also placed in the Church steeple. The total cost of the bells, together with the expense of putting them in place, was £681 sterling, which was defrayed by a public subscription contributed to by persons both in this country and England.

At the time of the evacuation of this City by the British in December, 1782, Major Traille of the Royal Artillery, claiming the bells as a perquisite, took them down and shipped them to London. The Vestry at once appealed to Sir Guy Carleton, the British commander-in-chief, for their restoration, he being in New York. The restoration was ordered, but meantime the bells had been carried out of reach, and were either in London or on the way thither. These facts having been ascertained, the Vestry made appeal to the British Secretary for War, White Hall, London, but no response appears to have been made to the appeal by that official.

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Following is the correspondence relating to the taking and carrying away of the bells of the Church. The first letter bears date April 28, 1783.

"May it please your Excellency:

"We, the present Vestry and Church Wardens of St. Michael's Parish, beg leave to represent to your Excellency that the bells of St. Michael's Church were taken down and carried away by Major Traille as a Military Perquisite of the Commanding Officer of the Royal Artillery.

"That, although this may be conformable to the laws and customs of war, between Foreign Nations, yet as we conceive such laws and customs, especially in a war of this particular nature, may be restrained by express stipulation in favor of private property, differing widely from instances where Bells belong to the whole body of Ecclesiastics or Public Order, or Society connected with the State, on which idea and inasmuch as by the Laws of England, the Bells of a Church are vested in the Parishioners, and as they were purchased by Private Subscription of the Inhabitants, we apprehend that they should be restored as their Right secured to them by the Capitulation. We therefore request that your Excellency will be pleased to interfere in behalf of the Parish, and do us such service as may be agreeable to you."

The letter was signed by the Vestry, and addressed to Sir Guy Carleton, at New York, to be sent by the flag-ship.

The answer to this letter is as follows:

"New York, 18 May, 1783.

"Gentlemen:

"I am directed by the Commander-in-Chief to inform you that he has received your representation, dated the 28th of April last, concerning the Bells of St. Michael's Church in Charles Town, and I am further ordered to transmit the enclosed papers, from which you will learn what measures have been taken by him for the voluntary restoration of these Bells, so early as the 28th of January. Copy of your representation will be transmitted by the next Packet to England. You will find, gentlemen, by the copy of Major Traille's letter, addressed to the Adjutant General, that there is a bell belonging to

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the Presbyterian Meeting (house) at Charles Town, it is in the possession of the Commissary General, and will be delivered to any person duly authorized to require it."

Signed by M. Morgain, Secretary to the Commander-in-Chief, and addressed to the Vestry and Church Wardens of St. Michael's. The papers enclosed were as follows:

(No. 1.)

ORDERS.

"Head Quarters, 28 January, 1783.

"The Commander-in-Chief having just received information that the Church Bells have been brought from Charles Town, it is his Orders they be immediately delivered to the Commissary General, together with every other public or private property of the Inhabitants of that place, that may have been brought away, who will give his receipt for the same. He will prepare a Vessel as a Flag of Truce to carry them back with all convenient dispatch."

Bearing date New York, 29 January, 1783, Major Traille writes as follows to Brigadier-General Martin:

"Sir:

"Observing by the General Orders of yesterday that His Excellency the Commander-in-Chief is pleased to order the Church Bells of Charles Town to be delivered to the Commissary General, for the purpose of being returned to that place; I have the honor to acquaint you, as Commanding Officer of the Royal Artillery in America, for the information of His Excellency, the reason why the order cannot be complied with.

"Soon after the reduction of Charles Town, the Ring of Bells belonging to St. Michael's Church were taken down by the consent and approbation of Earl Cornwallis and Brigadier-General Paterson, then Commandant of the Garrison.

A short time had elapsed, when twenty of the principal Inhabitants entered into a Bond of Six Hundred Pounds, payable at six months after date, for the redemption of those bells, which I consented

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to. But, about a month before the evacuation took place (having then only received two hundred and forty guineas in part payment) I was applied to by several of the principal subscribers to the Bond, requesting that I would take down the Bells and release them from (their) engagement entirely; upon which I thought it my duty to consult Lieut. General Leslie and Lieut. Coll: Allen, the Commandant, and they both approved of my ordering them to be taken down.

"The Ring of Bells was sent to England by the last Fleet from Charles Town. I have now in my possession the original Bond, as also a receipt in full for the money advanced me on account of it, which I returned. On Earl Cornwallis intimating a wish that some bell might be left, to give an alarm in case of fire, I gave orders that the bells of St. Philip's (the other English Church) might remain, which they did at the evacuation of the Garrison.

"I must observe to you that Alexander Wright and James Johnston, Esq., who had been to treat of some matters relating to themselves, and the inhabitants, with General Greene and the Rebel Governor, a few days after the bells were taken down, waited on me with a message from the enemy in general terms, without mentioning names, purporting, that if I should delay sending away the bells, they would endeavor to raise the money to redeem them before our departure, but I was soon after informed by Mr. Maurice Simons, that they could not accomplish it.

"So far as the general order relates to private property, I can assure you I am not possessed of any, and indeed Governor Bee's letter to me will clearly elucidate that matter, as far as regards myself, and from the strict orders I gave, I am persuaded that no person under my command would presume to meddle with private property, or in any manner infringe Lieut. General Leslie's orders on that subject.

"I trust you will do me the justice to believe that, in the matter of the bells, I have not been actuated by avarice, but by a desire to assert that prerogative which our Corps has always maintained at Towns or Garrisons conquered from the enemy.

"I hope, etc."

Major Traillé's next letter was addressed to Colonel Delancey, Adjutant General, informing him that the only bell belonging to Charles

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Town still in New York at that time was the small bell belonging to the "Presbyterian Meeting." He continues: "The Ring of Bells belonging to St. Michael's Church were eight in number. They varied considerably in size. I am sorry it is not in my power to give you the dimensions. Those bells were sent home in the ship Flora, Francis Ayrson, master, and consigned to Mr. Robert Grant, at the house of Robert Grant, Esq., Warwick Court, Warwick Lane, London."

The fourth enclosure consisted of a letter, 15 March, 1783, from Sir Guy Carleton to the Rt. Hon. Thomas Townshend:

"New York, March 15th, 1783.

"Sir:

"I inclose copies of two letters from Major Traille, commanding the Royal Artillery at Charles Town, in one of which was inclosed a copy of a letter from Mr. Bee, late Governor of North Carolina, to Major Traille, which I also inclose. These letters refer to an order for the restoration of the Church Bells of Charles Town, but you will see, Sir, that they have been sent to England, and are, of course, subject to any determination you may please to take concerning them. I inclose the order for Restitution."

To resume the thread of the narrative. A Mr. Rhyiner, a merchant, formerly of this City, purchased the bells and shipped them back to Charleston, where they arrived November 20, 1783, not quite a year after they had been taken and carried away. It is related in Johnson's Traditions of the Revolution that when the bells were landed on the wharf, the overjoyed citizens took possession of them and without waiting to ascertain how or by whom they had been returned, hurried them up to the Church and into the steeple. Mr. Rhyiner, however, in June, 1785, applied to the Vestry for reimbursement, but the Vestry at that time disclaimed having interfered in any shape in the matter, and said to Mr. Rhyiner that he was at liberty to do what he pleased with the bells. Later, in December, 1787, they ordered a subscription opened to pay for them, but there is no record of the result. At all events, the bells remained in the steeple, summoning the people to worship on Sundays and other Holy Days, sounding fire alarms, and ringing at seven and nine o'clock in winter, and at eight and ten o'clock in summer—this being known as "the evening bell"—

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a custom continued, except for a brief interval during and immediately after the War 1861-1865, until September 7, 1882, when, by order of City Council, the ringing of the evening bell ceased.

In 1838, two of the bells, having become cracked, were sent to England and recast. After the Battle of Secessionville, in June, 1862, the bells were taken down from the steeple and sent to Columbia, where they were stored on the State House grounds. They remained there until February, 1865, when in the conflagration started by Sherman's army, the shed in which they were stored was burnt and the bells were melted, in whole or in part. The fragments were soon after gathered, and the next year sent to Messrs. Mears & Stainback, successors to Lester & Pack, who recast at least five of them out of the same amalgam as that entering into the original bells, and in moulds made with the same trammels. They reached Charleston in February, 1867, with an import duty of \$2,200 levied upon them. The Church not having the necessary funds, an appeal to the public was made, which met with a liberal response, and on Thursday, 31 March, 1867, the bells announced their return to their ancient place and duty by playing "Home again! Home again! From a foreign shore," to the delight of many grateful hearts. Congress, by Act June 8, 1878, refunded the duty collected on the bells.

Appropriate action was taken by the Vestry in acknowledgment and appreciation of the services of those who exerted themselves to procure the passage of the Act authorizing the refunding of the duties levied upon the bells. The following resolution was adopted by the Vestry, and copies ordered to be sent by the secretary to each of the persons named, July 19, 1879:

"Resolved, That the thanks of St. Michael's be given to Mr. E. C. Kinnear of Dover, N. H., Senators J. B. Gordon of Georgia and M. C. Butler of South Carolina, and to Representatives Frank Jones of New Hampshire, D. Wyatt Aiken, John H. Evins and M. P. O'Connor of South Carolina, for their invaluable services and co-operation, by which we were enabled to have returned to us the duties paid on the bells of this Church in 1867, and also to Representative James Phelps for his prompt and courteous consideration of the claim when it was referred to him."

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As a token of special recognition for the aid given by Mr. E. C. Kinnear, a silver cup was presented to him, of which he thus speaks in a communication to the Fargo, N. D., newspaper, he having removed meanwhile to that city. Mr. Kinnear writes: "Soon after (the refunding of the duties on the bells) I received from the Church as a memorial, a magnificent silver cup, bearing upon its side an exquisite engraving of one of the bells, with the following legend: 'St. Michael's Church of Charleston, S. C., to E. C. Kinnear, June 26, 1879.' On the opposite side is engraved the seal of the Church, consisting of the front facade of the Church; also its Latin motto, 'Discite non temnere Deo,' and 'St. Michael's, 1751.'" * * *

Mr. Kinnear, in concluding his narrative, adds: "In July, 1890, the First Congregational Church of Fargo, N. D., which is my church home, was wrecked by the fearful gale of that date. When the people of St. Michael's heard of it, with characteristic generosity they forwarded by draft on New York, a very liberal sum to aid in the building of a new Church."

Time passed, and the bells continued their task until August 31, 1886, when an earthquake caused the clock to stop, damaged the Church so seriously that at first it was considered beyond repair, and inflicted injuries in the City amounting to several millions of dollars.

The following By-Law adopted by the Vestry gives the details regulating the ringing of the bells:

Bells.—The bells of the Church shall be rung for church services as they are now rung, and for other than church purposes they may be rung by the proper civil authorities at their expense without special permission, at such times during the day as they may think proper on the following days, viz.: On the 22d February, 28th June and 4th July, provided they do not interfere with any church service.

They shall be rung on Christmas and Easter, Thanksgiving Day, and tolled on Good Friday at sunrise, mid-day (or immediately after church service, if any) and at sunset (or immediately after church service, if any), fifteen minutes each. Also on Confederate Memorial Day during the decoration services.

For ten minutes before midnight of the 31st of December the bells

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shall toll the old year out, and for ten minutes immediately thereafter ring the New Year in.

They shall be tolled on the death of the Bishop of this Diocese or that of the presiding Bishop of the Episcopal Church in the United States, as soon as practicable after receipt of the news of their death, for one hour, and also on the day of their funerals, respectively, at sunrise, midday and sunset, thirty minutes each.

On the death of the rector or assistant minister of this Church, fifteen minutes—at the times above designated for the Bishop of this Diocese.

On the death of the rector or assistant minister of any P. E. Church in this City, in full connection with the Convention, without bells of its own, the same as for the rector of this Church, if the use of the bells be requested by such Church.

On the death of the President of the United States or the Governor of the State of South Carolina, one hour, as soon as practicable after the receipt of the intelligence, and also for one hour on the day of the funeral.

The bells shall not be rung or tolled on any other occasion, except as authorized at a called meeting of the Vestry, and by a majority vote of two-thirds of those present.

"THE BELLS OF ST. MICHAEL'S."

By Frank L. Stanton.

"Great joy it was to hear them, for they sang sweet songs to me,
Where the sheltered ships rock gently in the haven, safe from sea,
And the captains and the sailors heard no more the ocean's knells,
But thanked God for home and loved ones and sweet St. Michael's
 bells.

"They seemed to waft a welcome across the ocean's foam
To all the lost and lonely, 'Come come, come home, come home!
Come home where skies are brighter, where love still yearns and
 dwells!'

So sang the bells in music—the sweet St. Michael's bells.

"Oh, ring, sweet bells, forever, an echo in my breast,
Soft as a mother's voice that lulls her loved one into rest!
Ring welcome to the hearts at home—to me your sad farewells
When I sleep the last sleep dreaming of sweet St. Michael's bells!"

Beneactions and Gifts

FROM the first St. Michael's has been the recipient of numerous gifts and benefactions.

When St. Michael's Parish was established under the Act of the General Assembly of 1751, it was stated in the Preamble of the Act, that the reason for so doing was the insufficiency of the Parish Church of St. Philip to accommodate those desiring to worship there, which made it necessary to divide the said Parish and erect another house of worship. St. Michael's Parish, to consist of all that part of the City to the southward of the middle of Broad Street, was then authorized to be established.

Prior to this, in 1698, Mrs. Affra Coming had left to the minister of St. Philip's Parish, and his successors, certain land on what are now Wentworth, Beaufain, St. Philip and Glebe Streets, which afterwards became vested in the Parish itself. It was regarded as only equitable that the new Parish of St. Michael should receive a half interest in this Glebe property, and after the Act of 1791 constituting the Vestries and Church Wardens of St. Philip and St. Michael's as two separate and distinct bodies politic and corporate, negotiations were entered into looking to such a division. It was not, however, until 1797 that the division was finally made, St. Michael's share being fifteen lots of land valued at £2,632 currency, as we learn from the "old Vestry book." A portion of this property has since been sold to the Board of School Commissioners of the City. It adjoined the grounds of the Memminger Normal School, and was necessary to enable the Commissioners to provide additional accommodations for that growing institution of learning.

Mrs. Eliza Kohne, then a resident of Philadelphia, left a legacy to "the Vestry and Wardens of St. Michael's Church," of \$10,000.00. The legacy was paid over to the Treasurer of the Church by her executors 22 May, 1855. Vestry Book No. 2 states the amount paid over, with interest, less expenses, as \$10,778.49. The Treasurer of the

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Church reported that he had paid a bond of the Church amounting to \$8,134.76, and had purchased City stock for \$2,652.47, together making \$10,787.23, almost the exact amount of the legacy. The next year \$2,700.00 of City stock was used to pay cost of Church repairs. This seems to explain what use was made of the Kohne legacy.

S. S. Bucklin, for his wife, Mary Frances Cross, remits \$1,000.00 as her gift to St. Michael's Church in 1871, Mrs. Bucklin being then recently deceased.

In 1892 Mr. Alex. W. Marshall, as executor, turned over to the Vestry and Wardens of the Church the proceeds of legacies left by Misses Emma S. and Eusebia M. Greenland, consisting of a house and lot on Meeting Street, State stock and cash, aggregating \$12,344.03; the house being valued at \$4,500.00.

In 1907 Mr. Charles Kiddell bequeathed to the Church his one-half (undivided) interest in premises Nos. 2 and 4 Court House Square, subject to certain conditions not necessary to specify here, relating to his sister's life estate in said premises, an amount at present indeterminable.

In addition to these and other gifts previously mentioned, it is due the donors to place on record the following list of plate, furnishings and ornaments presented to the Church in more recent times.

In 1892 Dr. Francis LeJau Frost, for himself and Mrs. Frost, presented the Holy Table and Credence now (1915) in use, the former as a memorial to their son Pringle, and the latter to their son Edward.

At the same time Mrs. Andrew Simonds presented the reading desk now in use.

At the Vestry meeting 30 June, 1892, Dr. Frost, for himself, his brothers and sisters, requested and obtained leave to present the Chancel window in memoriam of the Hon. Edward Frost and Mrs. Harriet VanderHorst Horry, his wife, their parents.

In 1897, December 30, Mrs. Sarah Calhoun Simonds requested and obtained leave to place a window, "Easter Morning," in memory of her daughter, Sarah Simonds Simons—now in place near the northeast corner of the Church.

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In 1896 Mrs. Simonds presented the Litany desk now in use, in memory of her grandson, Edward A. Simons, Jr.

In 1899 she also presented a silver christening ewer, in memory of her granddaughter, Martha Goodwyn Simonds.

In 1900 Mr. Charles Kiddell, for his sister and himself, presented a silver christening bowl, in memoriam of their sister Anna Hall Kiddell.

In 1908 the children of Mrs. Sarah Calhoun Simonds presented the window, "The Annunciation," on the north side of the Church, in memory of their mother.

In 1896 Mr. and Mrs. A. Markley Lee presented a pair of brass candlesticks for use in the chancel, "in commemoration of the Faithful Departed."

In 1905 Mrs. B. F. Alston gave a complete set of communion silver for use in administering communion to the sick, in memory of her father, the Hon. Charles H. Simonton.

The Misses Sass gave altar linen and antependia for the Advent season, beautifully embroidered, together with a chalice veil for use during the same season.

Besides these individual gifts, the several Guilds of the Church have presented the following, viz.: The General Guild gave the door opening on the south side of the Church, in 1896. In 1915, Mr. Edwin P. Frost obtained the approval of the Vestry to replace the design of this door by another which was submitted to and approved by them, in commemoration of the twentieth anniversary of the present rector's service in St. Michael's, to be observed December 19 of the current year.

In 1899 the General Guild gave the screen in the main vestibule of the Church.

Epiphany Guild, which has charge of the chancel in particular, gave in 1893 the cross on the retable of the altar, and the vases used for flowers; in 1908 the silver ciborium; in 1905 a silver baptismal shell, besides beautiful antependia for altar, desk and pulpit, and vestments for the rector.

Mr. Edwin P. Frost, in 1906, gave the fixtures for the electric lights in use in the chancel.

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The Lenten Sewing Society, replaced the cone on the pulpit canopy in commemoration of Miss Elizabeth Frost Parker.

In 1911 Miss E. W. Lowder, of New Jersey, presented two handsome silver goblets "to be used for flowers on Festivals."

In 1910 Mr. Henry E. Young gave the portrait of his father. It has been hung in the Sunday-school room because of his deep interest in that department of the Church's work.

In 1911 Miss Sarah E. White, a former parishioner, made a gift of \$500.00 to the Church, her motive being, as she expressed it, "her devotion to the old Church, and her love for her dear ones buried in the churchyard."

There should also be included here the statement that in addition to the silver given by Governor Boone, a chalice was presented by Elias Horry, Esqr., in 1816, and a christening bowl by Miss Ann McPherson in 1819. This plate was all sent to Columbia during the war 1861-1865, for safe-keeping, and was lost during Sherman's occupation, when so large a part of that city was destroyed, only one flagon and one paten having been recovered, belonging to the set presented by Governor Boone in 1762. The Hon. Alexander W. Bradford, of New York, noticing the flagon in a pawn shop in that city, bought it and sent it back to the Church. It was then minus the cover, but Mr. Holmes states on the authority of Mr. James M. Wilson, then a member of St. Michael's, that the cover was subsequently returned from some point in the State of Ohio.

In addition to this, the Church Communion plate now consists of two chalices of silver, lined with gold, a large paten, formerly belonging to St. George's Church, Dorchester, presented by Richard Lathers, Esqr., in 1871; another, "the gift of Henry Middleton to St. George's Dorchester in 1755," and presented to St. Michael's by Henry A. Middleton, Esqr., 1871, and another, silver, lined with gold, the gift of Mr. and Mrs. Eugene P. Jervey, and the large silver alms basin, now used to receive the Sunday offerings, also Mr. Jervey's gift.

St. Michael's Faithful Laity Their Good Deeds; Schools for Colored Persons

FROM the clergy who have ministered in St. Michael's it is natural to turn to those laymen who have served the Church faithfully and well throughout the generations. To speak of them fully as they deserve would involve the preparation of a large volume, but fortunately this having been done by others, does not need to be repeated here. Their names, preserved within and without these walls and on the pages of our records are, many of them, written high and large upon the pages of the history of our State and country. Learned jurists, eminent lawyers and medical men, prominent statesmen, gentlemen of distinction in almost every walk of life, they gave freely of their time and thought to the interests of the Church, not alone to St. Michael's, but to that larger body, the Church in South Carolina, and that body, larger still, the Church in the United States, as the earlier records show. Devoted to St. Michael's, theirs was no narrow conception of its relation to the great "Body of Christ" throughout all the world, nor of its mission to extend the bounds of His Kingdom, for almost from the first we may read of generous gifts from this Church to missions at home and abroad. Times have changed, and we also, but these men, whose descendants many of us are, in their loyalty to the Church, in their fearless and upstanding allegiance, in their large benefactions, and in their devising of liberal things for the cause of Christ, make strong appeal to us in our time to emulate these characteristics and care for the great and precious heritage they have left us. Nor can we forget the many noble women who inconspicuously but most diligently have, from the early days of our history, contributed of their prayers, their thought, their time and means, to illustrate and adorn Christian character and make Christian service honorable and influential for good. Verily, ours it a goodly heritage, viewed from whatever standpoint, and ours will be the blame and the shame if we shall permit it to suffer loss or for any cause im-

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pair its record in respect of either devotion to the God of our fathers, or of zeal for the Church which is the pillar and stay of the truth.

In the earlier records from 1820 onward until the war (1861-1865) we find frequent references to Sunday Schools, and, at times, of other schools in the parish for the instruction of persons of color belonging to the Church, to which the ministers and earnest laymen and women gave their services from the highest and best of motives. Nor was St. Michael's singular in this respect. St. Philip's is entitled to similar credit, and outside of the City in other parishes, like work was done by devout and devoted men and women seeking to do the Master's will, as they conceived it. The white children, of course, were not forgotten. Others instructed them in the "principles of the doctrine of Christ," and so far back as 1822, there are reported sixteen teachers and seventy-two children in the white school, and fourteen teachers and fifty children in the school for negroes. In 1825, it may be mentioned here, out of 450 communicants, 110 were colored, while the whole number of souls was nearly twelve hundred, twice our present number.

Surely, an honorable roll and record of interest and devotion is this brief mention of St. Michael's workers, the men and the women who throughout the generations have been active in Church and Sunday School, and have recognized the duty of service and the fact of their stewardship by giving of their time and substance to the advancing of God's Kingdom.

St. Michael's and the Community

REFERENCE must be made to the relation of St. Michael's to the City, a relation that has made it in an unique sense and manner the Church of the community. Before it was even nearly finished, the Masons attended a service here, December 27, 1758, the feast of St. John the Evangelist, conducted by the "Rev. Mister Martyn," then rector of St. Andrew's Parish. In the yard, as far back as 1762, the City kept a fire engine and fire buckets, and until the present fire alarm system was inaugurated a watch was kept in the tower, from which, at every quarter hour the time of night was announced, ending with the comforting assurance "and all is well." Whenever a fire was discovered, the bell would be clamorously rung, while a lantern at the end of a long pole would be hung from the balcony pointing towards the scene of the fire. Evening bells were rung for many years at seven and nine o'clock in the winter, and eight and ten in the summer, and not until September, 1882, was the custom discontinued, except during a part of the war-period, 1861-1865.

The installation of the present fire alarm system rendered it necessary to discontinue the practice of ringing the evening bells, in the judgment of the City Council, since to continue it would manifestly have produced confusion. Hence, from and after September 9, 1882, the old custom was abolished.

The custom of ringing evening bells prevailed as early as 1794. There is a reference to them in the Minutes of the Vestry meeting of September 11 of that year, by which it appears that they were rung "by desire of the City Council." It has been found impossible, owing to the destruction of the proceedings of the City Council prior to 1865, to ascertain when this custom was established. What is known with certainty about the ringing of these bells is that they were rung from September to March at 7 p. m. and 9 p. m., and from March to September at 8 p. m. and 10 p. m. More than likely, the earlier bell ring-

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ing was the curfew, so long rung in England, while the later bell was the signal for slaves and other persons of color to repair to their respective homes. This is made evident by the following extract taken from a volume of City Ordinances in force in 1844, now in the office of the Clerk of City Council. The Ordinance referred to under the head of "City Guard" (pp. 97 and 98), dates from September 17, 1821, and is as follows, viz.:

"Whereas, It is deemed expedient to suppress the practice of beating the drum, at or after tattoo, in the streets.

"Be it Ordained, That from and after Sept. 20 inst., the following regulations respecting beats of the drum and ringing of the bell, are made of force: The 7 o'clock bell shall be rung as customary, and instead of the signal heretofore communicated for the retirement of slaves and free persons of color to their homes, by the drum being sent to the residence of His Excellency the Governor and the intendant, these notices shall be given, to-wit: Fifteen minutes before 9 o'clock, the taps of the drum shall be given at the Main Guard House, at which moment the bell at St. Michael's will commence ringing, and continue to ring until nine, when on the bell ceasing, the tattoo will be beaten at the Main and the Picquet Guard House for ten minutes, after which the sentinels will be posted and patrols dispatched as usual."

On Christmas and New Year's, Washington's Birthday, June 28, the anniversary of the Battle of Fort Moultrie, and July 4th, the bells are rung regularly, while on many special occasions they have been rung or tolled, as on Queen Victoria's Jubilee, 21 June, 1887, Gala Week, when the City is full of visitors, during the funerals of distinguished persons, as Commodore Ingraham, October 21, 1891, on the occasion of the unveiling of the Washington Light Infantry monument in the City Hall Park, on Memorial Day, May 10th, and on many other occasions in which the community at large is interested.

Here have been delivered patriotic addresses and panegyrics, here held special services for the benefit of the community, such as that on the occasion of Queen Victoria's death, and here, continuously, (see Dalcho), from 1791 until 1837, the meetings of the Diocesan Convention were held, and quite often in after years. Here Philharmonic Societies have sung oratorios, the proceeds going to charitable pur-

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poses, and here at the call of the City authorities, November 19, 1863, a Thanksgiving service was held, while deadly missiles from Morris Island plowed up the streets and devastated buildings, public and private, in the near vicinity. Thus, in so many ways, and for so many years, St. Michael's has been closely identified with the civic life of Charleston, while today its veteran clock is still regulated and cared for by the City authorities that, with some degree of accuracy, the people might know the time of day or night as they go on their several ways. It would be interesting to calculate how many hundreds every day glance up to the clock in the steeple as they hurry by. In what may rightly be termed a special sense, St. Michael's is regarded by visitors, as well as by our own citizens, as the Church of this City, i. e., as the community's church, so to speak, and certainly for far longer than any other has it kept watch and ward over the town and pointed its people to the skies.

The rector's address on the occasion of the celebration of the 150th anniversary of the opening of the Church, delivered January 29, 1911, concluded as follows:

'Who, without emotion, can contemplate such a history as this, as he passes in review what this building has witnessed? The great struggle for American Independence had not then begun, though mutterings of the storm soon to follow were not unheard one hundred and fifty years ago. The work of the French Encyclopaedists, culminating in the French Revolution of 1793, was stirring the hearts of the liberty-loving, and paving the way for revolt. The star of Napoleon's destiny was yet far below the eastern horizon. The great West was a land as unknown as the approaches to the poles north and south. Indian trails were then the only paths into the wilderness, while the rivers were the only real highways into the interior. A half century and more elapsed ere the first locomotive whistle was heard, and more than three quarters of a century before the electric telegraph flashed its first message. When the first steamship plowed the waves, St. Michael's had already attained a respectable age. It has witnessed a growth in population in the United States from a trifle more than three millions to more than ninety millions, and in South Carolina from two hundred thousand to more than a million and a half. And who

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can estimate the amount of human interest that attaches to this venerable edifice during this century and a half of its existence; the emotions that have swept the heart strings of the multitudes that have thronged these courts of the Lord's house; the fervent resolutions of amendment of life, the uplift of soul as the riches of God's grace were portrayed by eloquent divines on fire with their message, or as the kneeling thousands drew near to the mercy seat to receive the broken Body and shed Blood of the Saviour, the pledges of love divine; the pangs of them that have mourned in this holy place whilst the last offices were performed ere loved ones were laid away in their narrow homes awaiting the general resurrection in the last day and the life of the world to come?

"Brethren, this priceless heritage is ours. It must not suffer loss at our hands. There is too much here that is precious beyond words, constraining beyond expression, inspiring beyond description, for us to permit it to become less the witness for God and His Truth, the medium of men's salvation, the nursing mother of redeemed souls. Here then, and now, let us pledge ourselves anew to the maintenance of the faith that this Church was built to enshrine, and resolve, that in the generations to come, it shall be said of us "they fought a good fight, they kept the faith."

St. Michael's and the Mother Country

THAT the sentiments binding St. Michael's to the old home of many of the fathers of the congregation, in the early days of its history, have not been discarded by lapse of time, change of government, or even war itself, is a fact sufficiently vouched for by action taken at various times and on occasions when an expression of interest and sympathy seemed peculiarly appropriate. There was nothing of sycophancy or magnifying of self or self-seeking in this. Rather it all flowed out of the feeling that as Churchmen everywhere recognize the Archbishop of Canterbury as the Primate of the Anglican Communion, of which the American Episcopal Church is a part, so they respect the ruling sovereign of England as the titular and traditional "Defender of the Faith," in virtue of his official position. This feeling was intensified in our case because, as will be remembered, Queen Victoria, on the occasion of the great earthquake of 1886, sent to President Cleveland the following message: "I desire to express my profound sympathy with the sufferers by the late earthquake, and await with anxiety fuller intelligence, which I hope may show the effects to have been less disastrous than expected." The memory of that overwhelming event was still fresh in the minds of the people of this City, and when the Queen's Diamond Jubilee, June 22, 1897, arrived, the Vestry of St. Michael's met and requested the rector to frame a letter to her Majesty expressive of the sentiments of the Parish on the occasion. The following was engrossed and forwarded through our Department of State: "The Colonial Parish of St. Michael, Charleston, extends its best wishes to Victoria, Queen and Empress, on the occasion of her glorious jubilee, and prays that it may mark the continuance of the era of peace and good-will among all the families of the English-speaking peoples of the world, who unite in venerating her as woman and sovereign."

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In due course the following acknowledgment of St. Michael's message was received, dated at the Foreign Office, London, July 2, 1897:

"Sir:

"I have received and laid before the Queen the Address to Her Majesty from the Colonial Parish of St. Michael's, Charleston, on the occasion of the sixtieth anniversary of Her Majesty's accession to the throne.

"I have now the honor to inform your Excellency that I am commanded by the Queen to request you to express to the Reverend John Kershaw, Rector of St. Michael's, Charleston, the Queen's sincere thanks for the kind expressions of goodwill which are contained in this address, and to convey to him the Queen's best wishes for the welfare and prosperity of the Colonial Parish of St. Michael.

"I have the honor to be, &c.,

"SALISBURY."

When the tidings of the death of her Majesty, Queen Victoria, reached this country, the two venerable societies of this City, St. George's and St. Andrew's, requested that a special memorial service should be held in the Church at noon, February 2, 1901. The request was gladly complied with, and arrangements were made befitting the occasion. In addition to the two societies mentioned, an invitation was extended to all the clergy of the city, to the Mayor and Aldermen and other City officials, to the foreign consuls resident in the City, to the officers of other civic societies, and of the several commercial bodies. The procession formed in the churchyard, the clergy in their vestments at the head of it, followed by the members of the Society of St. George and the Society of St. Andrew, and they by other invited officials. Precisely at the hour of noon, the bells began to toll, as on the occasion of her Majesty's accession sixty-four years before they had rung out a joyful peal, and the procession entered the Church, the great congregation which filled the building rising and uniting in the hymn, "I heard a sound of voices." Appropriate parts of the burial service were read, and prayers said for those in affliction, and for the King upon whom the mantle of his mother had

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fallen. No address was delivered, as it was felt that none was needed, but that the expressions of mingled sorrow and hope taken from the Church's ritual sufficed to convey the sentiments of those present on this occasion of world-wide interest.

A special meeting of the Vestry was called May 16, 1910, to take cognizance of the death of his Majesty, King Edward VII.

The following preamble and resolutions were adopted and ordered engrossed and sent through the Department of State to the Queen Dowager and King George V.:

"The tidings of the death of King Edward, May 7, 1910, have evoked expressions of universal regret. In him the world has lost an earnest advocate of peace, the British Empire a wise and beloved sovereign, the United States a cordial ally and friend, his family an affectionate husband and head, the Anglican Communion one whose broad, generous and liberal sentiments have aided in widening the sphere of its influence, and enlarging the vision of its mission. The Vestry and Wardens of St. Michael's for themselves and as representing the congregation, and mindful of the ties that in earlier years so closely bound this Church to the Mother Church of England, and this Colony and Province to the Mother Country and its Monarchs;—ties that still bind us in sentiment with the rulers, the Church and the people of England—; desire to place on record some expression, however inadequate, of their appreciation of the character and services to mankind of the deceased King, and of their sympathy with his widowed Queen, their children and grandchildren;

"Therefore Resolved (1), That in common with our fellowmen everywhere, we sorrow because a friend of peace, a lover of men, a prudent ruler, has been lost to mankind through the death of King Edward VII.

"Resolved (2), That we tender our sincere and respectful sympathies to the Queen Dowager, to her august son, now King George V., and to the other surviving kindred and descendants of the great and good Victoria, Queen and Empress.

"Resolved (3), That as an additional mark of respect the bells of the Church be tolled on the day and during the hours set for the funeral services of the late King.

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"Resolved (4), That this Minute and the resolutions accompanying be spread upon the Minute Book of the Vestry, and that copies of the same be forwarded through the proper official channels to his Majesty, the reigning King, and the Queen Dowager."

The action contemplated in the last resolution was duly taken, and in course of time the Secretary of the Vestry received from the acting Secretary of State in Washington a letter under date of July 27, 1910, in which he says: "You are informed that the Department is in receipt of a despatch from the American Ambassador at London in which he states that King George has commanded the Secretary of State for Foreign Affairs to convey to the Wardens and Vestry of St. Michael's through the Embassy and the Department, his own and Queen Alexandra's sincere thanks and appreciation of the kind message of sympathy to them in their bereavement."

The Sesqui-centennial Anniversary
1761-1911

AS THE time approached for the one hundred and fiftieth anniversary of the opening of St. Michael's for Divine worship, much interest was manifested and a general desire felt that it should be appropriately celebrated. So much the more, because its centennial had come at a time when there was little room in the hearts and thoughts of our people except for the great civil strife then impending and casting its shadows before. After due consideration, the Vestry decided that the event was worthy to be signalized, and they appointed a committee to make arrangements for a becoming celebration. This committee consisted of the Rector and Mr. Edwin P. Frost, Mr. Charles R. Valk, and Mr. Henry W. Conner. The day elected was Sunday, January 29, 1911, that being the Fourth Sunday after the Epiphany, on which day, according to the Church's Calendar, the first service was held in 1761, although by the civil calendar the date was not January 29th, but February 1st. The committee recommended that there should be three services held that day; the Holy Communion at 7:30 a. m.; Morning Prayer and Sermon, with a special Thanksgiving and Te Deum at 11 a. m.; Evening Prayer and Sermon by the Rt. Rev. William Alexander Guerry, D. D., the Bishop of the Diocese. It was resolved to make the latter service one more especially for the community, and to it were invited the clergy of the City, irrespective of denominational affiliation, the Mayor and Members of the City Council, and other City officials, the Wardens and Vestrymen of the several Episcopal Churches in the City, and the public in general, the members of St. Michael's Vestry being a reception committee for the occasion, and acting as ushers. A handsome booklet containing the full service to be used both morning and evening was printed and distributed in the pews, nearly all of which were taken and preserved as interesting mementoes of the occasion. The two daily papers of the

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City devoted much space to the celebration, and the account that follows is to a large extent compiled from their columns. By way of introduction, the opening paragraph in one of them read as follows:

"The commemoration of the one hundred and fiftieth anniversary of the opening of St. Michael's Church for Divine worship, which took place in this City yesterday, was an event of interest and importance not only to Episcopalians in Charleston, but throughout the State, and in many portions of the country. Charleston is known throughout the length and breadth of the land for a host of things which go to make a community famous and admired. But it is perhaps not altogether wrong to say that "The City by the Sea" owes to old St. Michael's much of the impression it has created on the minds of strangers during the past fifty years. The grand old edifice alone has attracted thousands of visitors to the City who were eager to see at first hand a building which has seen the country's most renowned men come and go, and with which the history of a large City and a sovereign State are closely interwoven.

"The anniversary celebration yesterday in St. Michael's Church took the form of three services, one in the morning, at which the Holy Communion was commemorated, one at noon, featured by an historical sketch of St. Michael's Parish by the rector, the Rev. Dr. John Kershaw, and the last one at 8 o'clock in the evening, at which the Rt. Rev. Bishop W. A. Guerry delivered a strong sermon.

"Church Crowded.—The Church was crowded to its capacity during the evening services. Hundreds had gathered in the Church, eager to participate in the interesting ceremonies. The noon service also attracted a large crowd, while at the early celebration there were many present to receive the sacrament. No elaborate attempts were made at decoration.

"Seats were reserved in the front part of the Church during the evening service for the members of the Charleston clergy of all denominations. The Episcopal ministers occupied positions within the chancel rail, and were as follows: Bishop Guerry, Dr. John Kershaw of St. Michael's Church, the Rev. R. M. Marshall, the Rev. S. Cary Beckwith, the Rev. F. H. Harding, and the Rev. P. D. Hay of Hardeeville. The Wardens and Vestrymen of the various Episcopal

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Churches were also seated in the front section of the edifice, together with Mayor R. Goodwyn Rhett and a number of Aldermen of the City corporation. Special invitations had been issued to these Church and City dignitaries, and to the public in general by the Vestry Board of St. Michael's Church.

"The Music.—The music at both noon and evening service was presented by the regular choir of the Church, augmented by a number of the City's best singers, under the direction of Mr. Arthur L. Speisegger, Jr., organist.

"The musical programme contained several beautiful numbers by Schumann, Schnecker and Gounod, all of which were well rendered by the large choir. The noon service held special interest for many members of the congregation of St. Michael's Church, for the reason that the rebuilt organ for the first time sounded forth its mellow strains on that occasion.

"Mid-Day Service.—Dr. Kershaw, at the noon service, gave a brief, but very interesting, resume of the work and history of St. Michael's Parish. Although necessarily short, the address was thoroughly enjoyable in every respect, and showed considerable research and thought. Dr. Kershaw, it is understood, will prepare for the Church, upon the request of the Vestry, a complete and lengthy history of the Church from its foundation. Bishop Guerry, immediately upon the conclusion of the address, congratulated the congregation of St. Michael's because of the occasion. He stated that the anniversary could not be better celebrated than if the congregation resolved to develop a branch mission during the coming years. Bishop Guerry stated that the St. Michael's Mission started some time ago by the Church members could be developed and be made a strong factor for good in the lives of citizens living in and near the Navy Yard. The collection taken up at the evening service will be devoted to the missions of the Diocese.

"Handsome printed programmes were arranged for the celebrations, printed on heavy paper, and complete in every detail. They will prove themselves an interesting souvenir of an event which possessed so general and marked an interest to the people of Charleston.

"Bishop's Address.—Bishop Guerry's sermon was as forceful and thoughtful as it was elegantly expressed. He took for his text the

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parable of the mustard seed, and showed at the outset of his sermon that the Kingdom of God presents two aspects to the minds of men. ‘The Kingdom of God is within you,’ said the Lord. ‘The Kingdom of God,’ said St. Paul, ‘is not meat and drink, but righteousness and peace and joy in the Holy Ghost.’ Here we have the two aspects of the Kingdom—the one showing it as being within us; the other showing it as an external, visible, concrete, corporate thing. It was the Kingdom viewed from this latter aspect that Bishop Guerry considered in his sermon—the Kingdom in the form of a regenerate Christian society, a holy city on earth whence sin was banished.

“Bishop Guerry told of the marvellous growth of Christianity in the Roman Empire, quoting Tertullian’s eloquent boast. Its growth was like that of the tree that comes from a mustard seed—a great thing springing from a very small one. Christianity from its earliest days did much to advance and purify civilization. Upon the Roman Empire itself its effect was tremendous. This was its proper work; for from the broadest and truest point of view the Kingdom of God is synonymous with progress, with advancement, with civilization carried on in the direction of man’s mental and moral betterment. The final proof of God’s power to save will be the establishment on earth of the City of God. To achieve this end the Church must enter into political and sociological struggles wherever there is a clear moral issue.

“In applying all that he had said to the occasion that was being celebrated, Bishop Guerry called attention to the fact that on three sides of St. Michael’s Church are buildings which stand for the powers that rule our society—the Postoffice, representing the Federal Government; the City Hall, representing the Municipal Government; and the County Court House, representing the State Government. All these, he said, are working, or are supposed to be, for the betterment of society, for the establishment of the Kingdom of God on earth; but their work can be of no avail unless the Church across the way joins also in the fight and strikes and strikes again in the cause of the Holy City.”

The rector’s address, being to a great degree historical, was delivered at the 11 o’clock service, and was as follows:

“Dr. Kershaw took his text from Psalm lxxvii: 5.

“‘I have considered the days of old and the years that are past.’

He said:

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"Right reverend father in God, brethren of the clergy, members of St. Michael's and all others here present, I salute you in the name of the Lord, and in the name of our congregation bid you welcome on this our festal day to this venerable shrine now celebrating the one hundred and fiftieth anniversary of its opening for Divine worship. Not on the exact anniversary, according to the civil calendar, for the date of opening, according to that, was February 1, but it is the same, according to the Church's calendar, that day having been the fourth Sunday after the Epiphany in the year of our Lord one thousand, seven hundred and sixty-one. The day was bright and crisp, the thermometer indicating at 7 o'clock in the morning 44 degrees Fahrenheit, the barometer 30.11, and no wind. These particulars, furnished by a friend, who himself procured them from the Carolina Gazette of that date, enable us to realize what the day was like when first the Rev. Robert Cooper celebrated here Divine service. One of the Wardens of that time, in his family Bible, makes mention of the service and of his having attended it with his whole family, and says Mr. Cooper delivered an appropriate discourse to a crowded congregation.

"In our mind's eye we can see the elegant equipages as they rolled up to the front of the Church and discharged the ladies and gentlemen who occupied them, clothed in the delightfully picturesque costumes of the day. We may watch the stately and ceremonious greetings they exchanged with their friends as they alighted from their coaches, and their measured tread as, without haste, and with due reverence, they entered the several doors and took their seats, outwardly calm, inwardly excited, no doubt, as they waited for the service to begin. Nowhere else in the New World could there have been found that day a congregation of men and women of greater distinction, higher culture or more exquisite manners. The service proceeded according to the ritual of the English Book of Common Prayer—the very book, perhaps, that was used by Mr. Cooper being still in our possession, and bearing date 1753. When the congregation was dismissed we can picture to ourselves the joyful interchanges of congratulation that took place, because that after so long waiting they were at last able to assemble and meet together in God's house, "to render thanks for the great benefits they had received at His hands, to set forth His most

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worthy praise, to hear His most holy Word, and to ask those things that are requisite and necessary, as well for the body as the soul." And then the return to their homes, where, free from the clanging of trolley gongs and the raucous clamor of motor-car horns, they spent in becoming quiet the interval between the services, again betaking themselves, as many as could, to the evening service, and probably listening to a second sermon that was as long as that of the morning. I say this because in going through the old Vestry book, I find that it was not the people, but the parson who first asked to be let off from a second sermon, a request granted by the Vestry, seemingly with some degree of reluctance. You are not to conclude from this somewhat extended reference to the first day's services held here, that you are to be condemned to listen to a recital as particular and detailed of all that has since occurred in our history. By request of the Vestry, I have prepared an imperfect outline at some length of that history, which shall be placed at their service to do with as they may deem expedient, but today I expect to give what appear to be the marked eras and events, in such measure as shall not seriously offend the present-day canons relating to sermon-lengths, prescribed in general by members of the average congregation. You are asked, then, to think of the first St. Philip's that stood on the present site of that Church, as having been the place where for years worshipped most of those who subsequently formed St. Michael's congregation. You are asked to think of Charles Town as growing so rapidly that by 1750 it became evident that there must be another parish formed and another church built. Once more you are asked to think that in 1751 an Act of the Provincial General Assembly authorized the founding of this Parish and the erection of this Church, which, began in 1752, was finished and occupied as a place of worship on Sunday, February 1, 1761, that being the fourth Sunday after the Epiphany. All except five of the pews in the Church were taken between December 1, 1760, and August, 1761, showing the need of a second church in the growing community.

"The congregation soon busied itself in procuring bells, clock, organ and font, and individuals gave a service of altar plate, Prayer Books, and Bible for desk and chancel, and a supply of linen for the Communion, with handsome coverings for the Communion table. Thus furnished, the Church set out on its mission of nurturing those

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already within the fold and bringing others into it. Already, no doubt, the mutterings of the storm that broke in 1776 were to be heard, but no echo of them seemed to reach the Church until the Rev. John Bullman—ominous name!—then the assistant minister, in August, 1774, delivered a broadside from the pulpit, in which he dwelt with stinging force upon an unhappy temper then much in evidence, in consequence of which even “every silly clown and illiterate mechanic undertook to censure the conduct of his Prince or Governor, thereby fomenting discord and discontent, ending in schism in the Church, and sedition and rebellion in the State.” The recoil of this broadside threw Mr. Bullman out of the assistant rectorship, and caused a great division in the congregation, some of whom presented him with a most complimentary letter and a considerable purse, on the eve of his departure for his native England. The next painful experience was encountered when, two years later, Dr. Cooper declined to take an oath that required him to abjure his allegiance to the British Crown. This he could not do, for conscience sake, and resigned the rectorship, returning to England. During the progress of the Revolution, nothing is recorded that merits particular notice in regard to the Church, except that, as was the case eighty-five years later, while the enemy pressed ever closer to the doomed City, the people, so many as could, fled to places of safety until they might return in peace to their homes.

“At last the long struggle was ended, and once again the people worshipped in their accustomed places. It was difficult for them to renew their normal life after so long and serious interruption, but with their wonted energy they proceeded to the task of rehabilitating the waste places and resuming the duties of peace. The Church was not forgotten in the presence of other obligations. Its work was resumed and for years it went on with growing earnestness. Its rector and laymen took large part in the deliberations that led to the formation of our American Church, and most of the early conventions of the Diocese met in St. Michael's. Under Drs. Jenkins, Bowen and Dehon, the Church flourished and developed. All three of these were elected to the Episcopate, though Dr. Jenkins, on account of advanced age, declined. The two others, while continuing rectors of this Church, also discharged the duties of the Episcopate, Bishop Dehon for five years, and Bishop Bowen for twenty-one.

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Sunday-Schools for white children and for the negroes, parochial schools also for the latter, were organized, the Church felt and responded to the call for increased missionary interest then being sounded, and societies were formed, both of adults and children, to further this good cause at home and abroad. Some idea of the size of the congregation may be formed from the report of the year 1826. There were then three churches in the City, St. Philip's, St. Michael's, and St. Paul's, besides St. Stephen's Chapel, in Anson Street, the erection of which was due in large part to Bishop Bowen's interest and exertions. Yet at that time there were reported from St. Michael's 237 families and a whole number of souls nearly 1,200—eighty odd families more than we now report, and more than double the number of souls. Bishop Dehon was first to administer confirmation in South Carolina, authorities differing as to the place and time he held his first confirmation service, one saying Trinity Church, Edisto, and the other affirming it to have been St. Michael's. One interesting fact in this connection is that at the time we are speaking of, it seems to have been customary for the Bishop to hold confirmation at one Church in the City, the clergy all presenting their candidates together. (Journal, 1830.) For this purpose the Churches were taken in rotation.

"Time passed, and other earnest men succeeded these Bishops in the rectorship. The country had recovered from the effects of the two wars in which it had been engaged. The community was prospering. Other churches, as St. Peter's, St. John's, and Grace, were building or had been built, yet St. Michael's, cherishing the example of the elders, evinced no disposition to narrow the circle of its good works. Rather, the congregation's benefactions were multiplied. It supported two ministers, but it also gave largely to objects outside. Churches, rectories and schools, far and near, received its benefactions. Orphans were cared for and educated. The sick and poor were visited and ministered to by members of societies organized for that purpose. The interest in missions was stimulated by like societies inspired by tidings from Boone in China, and Miles in Constantinople, and Payne in Africa. Fonts, chancel furniture, communion silver, Bibles and Prayer Books were given here and there by the Church or individuals, to weak and struggling parishes and missions in the Diocese, a custom, if I may so call it, that is still continued, I am glad to say.

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"And so the Church prospered until again the tocsin of war was sounded and those four years of fratricidal strife ensued. Yet not until late in 1863, when Morris Island had fallen, and the shells, many of them aimed at St. Michael's steeple, began their work of destruction, was the Church closed, and clergy and people fled the City. So soon as was practicable after the war was over, the Church seriously damaged, was restored, and the same devoted rector who had held the service on the day the Church was closed, returned to shepherd the remnants of his flock that had been sorely 'scattered and peeled,' as the Prophet said of Israel long ago. Slowly, but with courageous faith and indomitable hope, the fragments were gathered, and the work of the Church again took shape. Violent political measures disturbed the already distressed people, struggling to recover from war's disasters. A period followed of unrest, anxiety and vehement resentment against injustice, hardly less trying than that of the war itself, but through it all St. Michael's stood as a witness for the enduring and eternal, the abiding and the true, for God and the Gospel of His dear Son. At length that tyranny was overpast, and life became more normal. Returning prosperity caused new activities to spring up within the Parish, and it again took its place among the working forces of the Church in South Carolina, so that when the present incumbent entered upon his duties he found everything ready for a forward movement. Thus it was that 'other men labored,' and he has 'entered into their labors.' They have gone, but their works do follow them. "Respice, Prospice!"

"The clergy who have ministered here in holy things all those years, the men and women who have held up their hands and responded to their appeals, who loved God and served Him faithfully, and taught their children so, certainly they, being dead, yet speak to us, by word and example, to be true, as they were true, to hold fast the faith as they held it fast, to love Him and serve Him as they loved and served, yes, so many of them, who lived in the faith of the Son of God, and found it sufficient in life's long day and in the hour of death. Bound to them by the tenderest and closest of ties, though they be sleeping in their narrow beds out there or in Magnolia, or even further away still, they are doubtless numbered among that great cloud of witnesses that encompasses us, keep-

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ing us ever in their hearts and calling to us to lay aside every weight and the sin that doth so easily beset us, and to run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith. What shall we do but follow this counsel of love? What can we do but try to be united once more with them in that serener clime? Except we shall live with these things in view, vain for us will this temple of God have stood throughout the generations, and we will have missed all that it represents of real significance, of eternal worth. There are structures in this City older than St. Michael's, but they were not erected to God nor dedicated to God's religion. They, too, have stood the test of time, and withstood storms, earthquakes and wars, but this holy place is the House of God, or else it is nothing more than those others, except for its beauty and stateliness. Let us love it for the message it speaks before and above all else, for the message except for which it never would have been built, and apart from which it has never been, nor shall be, aught but wood and stone, brick and mortar, built by art and man's device, not for God's glory in the saving of men, but for man's pride and glory in forgetfulness of God. Nay, rather let us apostrophize it and say: O, venerable edifice that stood here and witnessed for God before ever South Carolina was a State, or the United States a nation; before the star of Napoleon's destiny had risen above the eastern horizon or the French Revolution come to awaken the world to the power of the people: that was here long before the first steam locomotive ran upon its iron rails or steamship ploughed the waves, or electric telegraph first flashed its message; that drew to thyself the fire of the foe in the Revolution, and again, unoffending but unafraid, was made the target of a thousand missiles in the War Between the States; that has witnessed the flowering and the destruction of an ancient and splendid civilization; whose white spire has for many decades guided the mariner to the haven where he would be; whose bells have for so long sweetly called the faithful to prayer, pealed forth tidings of joy, tolled the knell of the departed, and awakened with their sonorous reverberations the sleeping City when conflagration threatened; whose ancient clock has marked the flying hours for five generations of that City's lifetime; may they who worship within thy walls, the hearts that love thee, the people who care for thee, value thee most

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of all for that which thou dost stand for, and the heavenly message that thou dost bring, that now and in the years to come they may in spirit and in truth lift up heart and voice, and say:

“ ‘O, King of Glory, come, and with Thy favor crown
This temple as Thy home, this people as Thy own;
Beneath this roof vouchsafe to show
That God doth dwell with man below.’ ”

Memorabilia

AS MATTERS of interest not incorporated in this sketch, but met with whilst gathering material for it, should be mentioned the fact that up to 1824, citations from the Courts of Ordinary in the Districts of Charleston and Georgetown, were read in the churches by the officiating clergy. An Act of the Legislature of that year authorized the publication of these citations in the newspapers of those and other Districts, in lieu of publishing them in Church.

The chancel chairs were imported by the Vestry in 1817.

Near the west walk is the grave of Charles Fraser, Artist, who died October 5, 1860.

The entire steeple sank eight inches as the result of the earthquake, August 31, 1886.

The City fire engine, certainly up to 1762, was kept in the churchyard, and fire buckets were kept there as late as 1821.

Beneath the Vestry Room lie the remains of Major-General Charles Cotesworth Pinckney, of the Revolutionary War.

Also near the south door lie the remains of James Parsons, once Vice-President of South Carolina, who died October 1, 1779.

Under the shade of the great magnolia in the churchyard lie the remains of Robert Y. Hayne, James L. Petigru, and George S. Bryan.

Near the Parish House rest the remains of Hon. John Lloyd, for several years Member and President of the Senate of South Carolina.

In the Church yard, nearly opposite the south door, are the remains of John Rutledge, who died in 1800. "Sometime Dictator of South Carolina."

Near the south door lie the remains of Major-General Mordecai Gist, an officer of the Maryland line, in the Revolutionary War, who died September 12, 1792.

Up to the year 1835, the "Clerk" was charged with the duty of leading the responses of the congregation. His place was immediately

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in front of the reading desk. His services were dispensed with in that year.

It was for a long time the custom at St. Michael's and elsewhere for the Wardens and Vestrymen to stand at the several doors of the Church and receive in their hats the offerings of the people while going out after service.

Because the Recorder of the City Court complained of the ringing of the Church bells on Prayer Days during the sitting of the Court, the Vestry in 1819 ordered the sexton to ring "only five minutes after 10 o'clock and five minutes before eleven" during the session of any court.

For a considerable period of time, the Wardens of the Church were accustomed to sit together in a pew set apart for their use, and in 1771 Isaac Motte, Esqr., presented to the Church a "couple of iron rods with gilt tops" for the Church Wardens' pew, "as a mark of distinction from the rest."

The cemetery "for burial of colored persons," in Line Street, was purchased by the Vestry in 1845. It will be of interest to state that the body of the last surviving colored communicant of St. Michael's, Mildred Wigfall, was interred there in 1908, the present rector conducting the service.

Against the west wall of the graveyard is the stone that marks the last resting place of Alexander Shirras, a Scotchman by birth, who after a residence here of thirty years, died, leaving an endowment for a free dispensary, which has been doing its good work for the greater part of this century, and is known as "Shirras Dispensary."

A Philharmonic Society existed in Charleston as early as 1810. This is established by the record in the old Vestry Book, page 383, of a request from that society to have the use of the Church "for an Oratorio of sacred music," the proceeds to go to the "sufferers by the late fire." This fire occurred October 9, and destroyed one hundred and ninety-four houses. (Year Book, 1880, page 302.)

The Rev. William Percy, afterwards the first rector of St. Paul's Church, in this City, in 1810, was from 1805 to 1809 assistant minister in both St. Philip's and St. Michael's, rather an unique arrangement. He came to the City in 1773. Dalcho says, page 237: "When the war broke out, he took the popular side, and sometimes preached to the

HISTORY OF ST. MICHAEL'S CHURCH

troops, and was the first who delivered an address on the anniversary of our Independence."

So early as 1814 the City Council passed an Ordinance relating to the official preservation of the name, age, birth-place, occupation, etc., of all persons dying within the City limits and buried therein. The Vestry of St. Michael's, on the application of Thomas Rhett Smith, Intendant, directed their sexton to report to City Council all interments in this churchyard, together with the particulars required by the Ordinance.

When the great cyclone of August 25, 1885, swept over this City, the weather vane and the large cypress ball surmounting the steeple were blown down. The ball, in falling, struck a flagstone in the pavement, fracturing it. The vane and ball were replaced. During a similar storm in August, 1911, the vane was bent either by the force of the wind itself or by being struck by some object flying "upon the wings of the wind." Quite recently the vane has been straightened and the ball gilded.

When, after the earthquake, the foundations of the Church were examined, an old coffin was discovered beneath the south stairway. On the lid were the initials J. O. B. and the date 1678 in brass tacks. Nothing whatever is known as to who J. O. B. was, but it is certain that the builders of St. Michael's knew of the existence of the grave, for the workmen who went down in 1886 "found it protected by an arch of round bricks." This is believed to be the oldest known grave in the City or vicinity.

It was during the repairing of the Church after the earthquake that an effort was made to find the corner-stone laid by Governor Glen in February, 1752, in the hope that with it would be found the receptacle commonly used on such occasions, and containing memoranda of the event, the newspapers of the day, coins, and other like objects. At the southeast corner of the main structure a solid block of granite $18 \times 15 \times 10\frac{1}{2}$ inches was found, but with no inscription on it, much to the disappointment of all present. Mr. George S. Holmes, who was present, gives this testimony. See his "Sketch," page 5.

The robing room for the clergy was, up to 1883, under the stairway in the southern vestibule of the Church. After vesting, the clergyman proceeded up the south aisle until he came to the aisle

HISTORY OF ST. MICHAEL'S CHURCH

running north and south near the east end of the Church. There, turning north, he passed through the rector's pew, adjacent to the pulpit steps, and through a narrow aperture by the pulpit, into the desk. The explanation is that the desk had no opening, as now, on the middle aisle. In 1883, however, the present Vestry-room was added. When the desk was made to open on the middle aisle is not recorded, but probably the change was made when the present desk was placed in 1893.

The Wardens, at a Vestry meeting held May 28, 1770, stated that several young men made a practice of assembling under the piazza at the west door of the Church, and disturbed the congregation very much by walking backwards and forwards, trailing their walking canes on the flags, and talking loud during Divine service on Sunday forenoons; that they are frequently obliged to go out and speak to them, either to go into the Church or go home, which they refuse to do, and treat the Wardens with contempt; therefore asked the opinion of the Vestry, what method they should take to prevent it in future—who thought the best way would be to summons such persons before a magistrate.

In the original plan of the Church, a pew double the size of the ordinary pews was set aside for the use of the Governor of the Province. It was not until 1790 that the Vestry took over the pew formally, and ordered that it be rented. It is known that General George Washington, on the occasion of his visit, with Mrs. Washington, to the City, occupied it during Divine service on the afternoon of Sunday, May 8, 1791. Seventy years later, the sexton, Mr. John Beesley, ushered into it a distinguished-looking officer of the Confederate army, at an afternoon service. The officer was General Robert E. Lee, then in command of the Department of South Carolina and Georgia. In 1884 the Marquis of Lorne, then Governor-General of Canada, and his wife, the Princess Louise, occupied it during their visit to the City.

The large chandelier was ordered by the Vestry from London in 1803. It is thus described in the Minutes of March 27: "A double lacquered brass chandelier, with three tiers of lights, the bottom row to contain 24 lights, the middle 12, and the upper six." Whether the chandelier was in exact accord with these specifications or not, there is no way of determining, but at present, while the whole num-

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ber of lights is the same, each tier has fourteen. Until April, 1879, the chandelier hung by a chain, so that it could be lowered and raised after lighting the candles. At that date it was taken down and sent to New York, where the arms were recast so that gas might be used. The chandelier was altered to use electric lights in 1906. At the time of electrifying the chandelier, the chain by which it was originally suspended, had seemingly disappeared for all time, and a new chain was procured for the purpose. But, afterwards, upon a more diligent search, the old chain was found, and used for the suspension of the chandelier in the vestibule.

With the order for the chandelier went another for "three pairs of branches, for the pulpit, reading desk and organ loft. These came in due time and were used for many years, probably until gas was substituted for candles as an illuminant. They are still preserved as relics of that early period. A well-carved wooden hand held the upright parts of the branches, from which extended jointed arms by which the position of the lights might be altered at will.

Fraser, in his "Reminiscences," tells how the Cincinnati Society, the Revolution Society, the Palmetto Society, and other patriotic organizations of his day—after the Revolutionary War—were accustomed to have their annual orations, July 4, either in St. Michael's or St. Philip's. He says the Churches were "always crowded." "The clergymen who officiated respectively had both been Revolutionary patriots, and wore the badge of the Cincinnati with their canonicals. It was interesting to behold the original members of the Cincinnati on those occasions, most of them dressed in their Revolutionary uniforms. Among them were officers who had been with Washington at Trenton, at Valley Forge, Germantown, at Monmouth, and at Yorktown; then there was the gallant Moultrie, surrounded by many of the officers who had been with him on the 28th of June, 1776, and also Col. Washington, distinguished at Guilford, Cowpens and Eutaw. There amongst this honored group were to be seen also those gentlemen whose handwriting had bound South Carolina to the compact of independence, for Governor Edward Rutledge and Judge Heyward were both then alive."

HISTORY OF ST. MICHAEL'S CHURCH

Mural Tablets

James O'Brien Parsons, 1755-1769.
George Parsons, 1760-1778.
Louis DeSaussure, 1745-1779.
Rt. Rev. Theodore Dehon, D. D., 1777-1817.
Rev. Edward Jenkins, D. D., 17 -1821.
John S. Cogdell, 1778-1847.
Mrs. Maria Cogdell, 1785-1858.
Charles Cotesworth Pinckney, 1746-1825.
Rev. Thomas John Young, 1803-1851.
Rev. Frederick Dalcho, M. D., 1770-1836.
Rev. Paul Trapier Keith, 1801-1868.
Sabina E. Huger, July 27th, 1799.
John Julius Pringle, } 1757-1843.
Susanna, his wife, } 1768-1831.
Henry Deas, 1770-1846.
William Read, M. D., 1754-1845.
Rt. Rev. Nathaniel Bowen, D. D., 1779-1839.
Rev. John Drayton Grimke, 1857-1895.

In the Vestibule

The Confederate Memorial.
Mary Blacklock, died June 10th, 1850.
Theodore Dehon Wagner, 1819-1880.
Oliver Hering Middleton, Jr., 1845-1864.
Mary C. McKay Frost, died September 1st, 1911.
Pierce Butler.

Likenesses of a number of the rectors and assistant ministers are hung in the Vestry-room, viz.:

- 1.—Rev. Henry Purcell, rector 1782-1802.
- 2.—Rev. Nathaniel Bowen, rector 1802-1809, and 1818-1839.
- 3.—Rev. Theodore Dehon, rector 1809-1817.
- 4.—Rev. William Percy, assistant to St. Michael's and St. Philip's 1805-1809.
- 5.—Rev. Frederick Dalcho, assistant minister 1819-1839.

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- 6.—Rev. W. W. Speer, assistant minister 1835-1839; rector 1839-1840.
- 7.—Rev. Paul Trapier, rector 1840-1846.
- 8.—Rev. P. Trapier Keith, assistant 1840-1847; rector 1847-1868.
- 9.—Rev. Richard S. Trapier, assistant 1868-1869; rector 1869-1894.
- 10.—In Sunday-School—Rev. Thos. John Young, assistant minister 1847-1852.

Wardens and Vestrymen of St. Michael's, 1759

Wardens:—Robert Pringle, David Deas. Vestry:—Benjamin Smith, Robt. Brewton, Wm. Roper, George Milligen, Charles Pinckney, John McQueen, David Deas. Smith would not serve, and Deas was Warden, so John Guerard and George Austin were elected Vestrymen.

Wardens and Vestrymen of St. Michael's, 1915

Wardens:—G. D. Bryan, C. R. Valk. Vestrymen:—E. P. Ravenel, B. H. Rutledge, Edwin P. Frost, H. W. Conner, Alfred Huger, J. R. Young, Wm. H. Grimball.

The Delivery of Pews in St. Michael's Church

(Taken from the first book of Minutes of the Vestry.)

1st December, 1760, Delivered by Isaac Mazyck:—

No. 3	To Ralph Izard.	No. 65	To Sam'l Prioleau.
" 4	" Benj. Smith.	" 67	" Ann Air.
" 14	" Thos. Elfe.	" 75	" Benjamin Mazyck.
" 17	" Miles Brewton.	" 76	" Frederick Grimke.
" 26	" Joseph Nicholson.	" 80	" Thomas Rose.
" 27	" Richard Downes.	" 89	" Samuel Cardy.
" 38	" Job Milner.	" 91	" Thomas Basnett.
" 48	" John McCall.	" 92	" Thos. Stone, Jr.
" 52	" Sarah Baker.	" 97	" John Favors.
" 57	" Thomas Hutchinson.		

HISTORY OF ST. MICHAEL'S CHURCH

Delivered by Benjamin Smith:—

No. 21 To Isaac Mazyck.

2d December, Delivered by Isaac Mazyck:—

No. 5	To Edward Fenwicke (by Wm. Gibbs.)	No. 29	To Robert Pringle.
" 19	" William Bull.	" 32	" Luke Stonenburgh.
		" 72	" John Hume.

Delivered by Benjamin Smith:—

No. 6	To James Laurens.	No. 49	To Wm. Middleton. (by H. Middle- ton.)
" 8	" Wm. Burrows.	" 54	" Wm. Henderson.
" 9	" Henry Peronneau.	" 60	" Henry Middleton.
" 16	" James Parsons.	" 61	" Thomas Middleton.
" 20	" Othniel Beale.	" 88	" John Giles.
" 22	" Ann Waller.	" 18	" Jacob Motte.
" 25	" Wm. Bampfield.		
" 36	" John Savage.		

Delivered by Robert Pringle:—

No. 109 To John Stevenson.

8th December, Delivered by Isaac Mazyck:—

No. 23	To Thomas Farr, Jr.	No. 79	To John Gibbes, Jr. (b y William Gibbes.)
" 35	" William Branford.	" 84	" Thomas Lamboll (b y Thomas Lamboll, Jr.)
" 39	" Sarah Johnston (by J. McCall.)	" 12	" Hector B. de Beau- fain.
" 40	" Peter Manigault.	" 100	" Thos. Lining.
" 47	" Eliza Aiken (by B. Smith.)		
" 68	" William Gibbes.		
" 69	" Robert Johnson.		

By Benjamin Smith:—

No. 13 To William Stone (to
Wm. Hopton.)

" 55 " Moreau Sarrazin
(to Jona'n Sarra-
zin.)

No. 87 To William Hopton.
" " Cordes & Porcher (to
P. Douxsaint.)

HISTORY OF ST. MICHAEL'S CHURCH

9th December, by G. Manigault:—

No. 33	To Elinor Austin (to Geo. Austin.)	No. 68	To Thomas Tucker.
" 44	" George Austin.	" 70	" Susanna Crockatt.
" 62	" Thomas Shubrick.	" 71	" Ebenezer Simmons, Jr.
" 64	" Daniel Ravenel, Jr., and Alex. Ma- zyck.	" 77	" Humphrey Somers.
" 66	" Sarah Hollibush.	" 81	" William Scott.
		" 82	" Edw'd Lightwood.

15th December, by G. Manigault:—

No. 7	To Henry Laurens.	No. 94	To William Hall.
" 24	" Alex. Garden.	" 98	" Robert Hardy.
" 37	" William Moultrie.	" 107	" Daniel Blake (to Wm. Blake.)
" 45	" William Blake.	" 110	" Mary Esther Hodg- son (to Wm. Hall.)
" 74	" John Paul Grimke.		
" 85	" Stephen Mazyck (to Peter Ma- zyck.)		

16th December, by Isaac Mazyck:—

No. 40	To Peter Leger.	No. 78	To Daniel Horry (to John Hume.)
" 42	" John Snelling.	" 86	" Wm. Parker.
" 43	" George McQueen (to Alex. Fyffe.)	" 93	" Rich'd Park Stobo (to Thos. Stone.)
" 46	" John McQueen (to Alex. Fyffe.)	" 95	" Fred'k Stroble (to Hannah Stroble.)
" 59	" Ann Matthewes.		
" 73	" Eliza Pinckney (to Harriet Pinck- ney.)		

24th December, by G. Manigault:—

No. 51 To Samuel Wainwright.

30th December, by G. Manigault:—

No. 15	To Stephen Bull (to O. Beale.	No. 101	To Thomas Nightin- gale.
" 30	" George Inglis (to D. Deas.)	" 102	" Jeremiah Theus.
		" 103	" Hopkin Price.

HISTORY OF ST. MICHAEL'S CHURCH

No. 31	To David Deas.	No. 104	To George Gardner.
" 53	" Thomas Farr (to Thos. Evance.)	" 105	" Peter Butler.
" 56	" Bernard Beekman.	" 106	" Leonard Boselle.
" 96	" James Reid.	" 108	" Darby Pender- grass.
" 99	" Jacob Bohmer.	" 111	" Elizabeth Hunt.

February 28, 1761, Delivered by G. Manigault, Esqr.:—

No. 50 To Thomas Drayton No. 63 To Thos Lynch.
(to Wm. Dray-
ton.)

August 5th, 1761, Delivered by Isaac Mazyck:—

No. 34 To John Drayton. No. 83 To Robert Williams,
in behalf for the use of Mar-
garet Hartley, now Margaret
Williams.

"Yet have Thou respect unto the prayer of Thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which Thy servant prayeth before Thee to-day: That Thine eyes may be open toward this house night and day, even toward the place of which Thou hast said, My name shall be there."





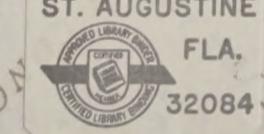
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